In this issue…

Let there be music Page 4

Channukah in Israel Page 14

Healthier sufganjot Page 27

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WASHTENAW JEWISH NEWS

December 2014/January 2015 Kislev/Tevet/Shevat 5775 Volume XXXVIII: Number 5 FREE

Maimonides Symposium to focus on Ebola

Jonathan D. Trobe, MD, special to the WJN

Everyone knows about Ebola. But, there are at least two people in our community who have special expertise on this topic. They can get behind the news and provide in-depth perspectives. They will be the featured speakers on Sunday morning, December 14, at a symposium entitled "The Ebola Story: Are We Responding Wisely?" Organized by the local Maimonides Society, and free of charge, it will start at 8:30 a.m. in the Lane Family Auditorium of the U-M School of Public Health. The speakers will be Arnold Monto, MD, professor of epidemiology, U-M School of Public Health and a world authority on the spread of influenza; and Eden Wells, MD, MPH, associate professor of epidemiology and director of the Preventive Medicine residency program, University of Michigan School of Public Health. They will be joined on Skype from Liberia by Sheri Fink, MD, PhD, a U-M graduate and Pulitzer Prize-winning medical reporter for *The New York Times*, who is covering the Ebola crisis.

Dr. Arnold Monto

Dr. Eden Wells

Dr. Sheri Fink

As a preview to this event, Drs. Monto and Wells graciously agreed answer questions put to them in telephone interviews. Here is what they had to say:

JT: What makes this outbreak of Ebola different from every other outbreak of Ebola?

Dr. Monto: This one got to the crowded urban areas of a very disadvantaged country—Guinea. Then it got exported to neighboring disadvantaged countries—Liberia and Sierra Leone—and across the world.

JT: Where did it start?

Dr. Monto: In bats in remote rural areas. Then it probably spread to monkeys as secondary hosts. Then it got to humans,

continued on page 33

Rabbi Shmuly Yanklowitz to speak on ethics and social justice

Martin B. Shichtman, special to the WJN

On Tuesday, December 2, Eastern Michigan University Jewish Studies will welcome Rabbi Shmuly Yanklowitz, who will address the topic "Jewish Ethics and Social Justice." The presentation will begin at 7:30 p.m. in the EMU Student Center Ballroom. Admission is free.

Rabbi Shmuly Yanklowitz

In 2010, a young Modern Orthodox rabbi, Shmuly Yanklowitz, exploded onto the national scene as one of the stars of the PBS Independent Lens documentary, *The Calling*. Brilliant, charismatic, determined to make Judaism relevant and exciting to all Americans, Rabbi Yanklowitz insisted that faith is inextricably bound up with the struggle for social justice, and that study of the Torah requires a concomitant commitment to ethical living. He has since taken on such issues as labor rights, penal reform, and immigration policy. He has used his position as a Modern Orthodox rabbi to advocate for LGBT inclusion, including his support for gay marriage. He is a fierce and determined voice for animal welfare— Rabbi Yanklowitz is a committed and determined vegan.

Rabbi Yanklowitz holds a bachelor's degree from the University of Texas; a master's degree from Harvard in leadership and psychology, a second master's degree from Yeshiva University in Jewish philosophy; and a Ph.D. from Columbia University in Moral Development and Epistemology. From 2010–2012, Rabbi Yanklowitz served as Senior Jewish Educator and Director of Jewish Life at UCLA Hillel, and he has taught at UCLA Law School and Barnard College. He is the founder and president of Uri L'Tzedek, the Orthodox social justice movement and is currently executive director of Valley Beit Midrash, a collaborative organization that offers the Greater Phoenix Jewish community exciting programming like the "Start Me Up Fellowship," an incubator that trains and funds Jewish social entrepreneurs to launch innovative social ventures.

Rabbi Yanklowitz has written six books, including *Jewish Ethics and Social Justice: A Guide for the 21st Century* and *The Soul of Jewish Social Justice*. His articles have appeared in the *Times of Israel*, the *Huffington Post*, the *Jewish Press*, the *Wall Street Journal*, the *Washington Post*, the *Forward*, and *Haaretz*.

At the age of 33, Rabbi Yanklowitz has already been recognized by *Newsweek* magazine as one of the 50 most influential rabbis in America. Dr. Jonathan Sarna writes, "Rabbi Shmuly Yanklowitz's name has become synonymous with the call for ethical renewal and social justice within the American Jewish community." ■

Chabad to host annual Chanukah celebration

Chana Sara Elias, special to the WJN

In a room purposefully chilled to keep the ice rink frozen, it's hard to think about an active, hot flame. This is exactly what Chabad of Ann Arbor is going to do at their annual Chanukah on Ice event on Tuesday, December 23, at the Ann Arbor Ice Cube. "Not only are we bringing more light into Ann Arbor through a public menorah lighting, as prescribed by the seventh Lubavitcher Rebbe, but we will also create an intense dynamic of fire grazing the tops of a carved ice menorah," said Rabbi Aharon Goldstein of Chabad.

Each year during Chanukah, many cities nationwide help to bring light into this world by having a public menorah lighting. Chabad of Ann Arbor is excited to continue this custom. There have been many different versions of Chabad's annual Chanukah events, such as Chanukah Wonderland and last year's Chanukah in the Jungle. The most popular event, Chanukah on Ice, is back again with all of the trimmings, including a dinner and many family-oriented activities.

The evening will begin with a kosher dinner at 5:45 p.m. and iceskating to festive Chanukah and other Jewish tunes will start at 6:30 p.m. During the event, there will be many activities for kids, including one for the whole family—watching a huge block of ice be carved into a menorah. The cost before December 18 is $25/family and will increase to $30/family after December 18. To reserve, go to www.jewmich.com or call 995-3276 #5. ■

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One Candle for Tzedakah celebrates giving, not receiving

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor will bring the Ann Arbor Jewish community together on Thursday, December 18, at 6 p.m., for One Candle for Tzedakah, a community Chanukah event that celebrates not the gift-receiving aspect of the holiday, but rather the gift-giving aspect of the holiday through tzedakah, (charity). Children who attend One Candle for Tzedakah forego the gift they would have received that night and instead donate one that they purchase with their parents to children less fortunate than themselves.

Families will have the opportunity to engage in tzedakah in two ways. The JCC has once again partnered with the United States Marine Corps Reserve's Toys for Tots program, which will distribute the donated gifts. Also, families who attend One Candle for tzedakah will also be able to "give tzedakah," or donate money, to raise funds for Food Gatherers. Anyone from the community can participate by bringing new, unwrapped toys, games and other gifts to the JCC, as it is serving as a collection site for Toys for Tots. Donations will be accepted through December 18. The donated gifts will be presented to the Toys for Tots representatives, visiting Marine reservists, during the community menorah lighting that evening. The Marine Toys for Tots program has a nearly 70 year history, and has collected and distributed millions of donated toys nationally to less fortunate children in regions both with and without Marine Reserve units. Ethan Krasnow, director of Youth, Camping, Scouts, and Family Programs at the JCC, believes that participating as a collection site for Toys for Tots, "is exactly what Chanukah and the holidays are all about—giving. This program is the perfect way to bring the entire Ann Arbor Jewish community together in one of the most festive holidays all year."

Lighting the menorah, 2013

One Candle for Tzedakah will begin with a kosher style dinner that will include traditional Chanukah foods There will also be games and activities for a variety of ages. After dinner, participants can join in lighting the Chanukah candles, led by Israeli teens visiting from our partnership community in the Galilee region, as part of the Ann Arbor/Nahalal teen exchange program. The candle lighting will be followed by a performance and magic show by award winning, professional magician and actor, Tom Plunkard.

One Candle for Tzedakah is open to the entire community with options to participate in both the dinner and the show, or just the show. The full evening begins at 6 p.m., includes both dinner and the show, and costs $10 per person or $20 per household (up to two adults and children residing at a single address). Admission to only the show costs $5 per person or $15 per household, and entrance will begin at 6:45 p.m. Registration is available by calling the JCC at 971-0990 or online at www.jccannarbor.org. ■

New and exciting adult programs with JFS and the JCC

Leah Zaas, special to the WJN

There are many new and exciting programs coming to the Jewish Community Center of Greater Ann Arbor this winter in conjunction with Jewish Family Services of Washtenaw County. Caregiver Conversations re-started this fall. The group meets on the first Tuesday of the month from 6:30 p.m. to 8 p.m. This is a drop-in support group for any caregiver who would like a safe place to talk and meet other caregivers. The group meets at JFS (enter though the State Street main entrance). JFS and JCC are also sponsoring a Medicare drop in clinic. Medicare open enrollment is until December 8. There will be staff members from both JFS and Medicare who can help answer Medicare enrollment related questions. This Medicare clinic will be held on Tuesday, November 18, and Thursday, November 20, from 1 p.m. to 4 p.m., at the JCC.

The Issues for Aging series has been a popular program. After the last presentation on "Driving: Satying Safe and Knowing When to Stop," JFS and JCC will offer a safe driving course for older adults at the JCC. Additional upcoming spring events will include a casino trip and a trip to the theater. Suggestions are always welcome for other Issues for Aging topics and other programs at the JCC.

For more information about these programs, contact Leah Zaas at 769-0209 or leahz@jfsannarbor.org. To see what other events are happening at the JCC, check out the JCC website, http://www.jccannarbor.org. ■

Corrections

In the November 2014 *Washtenaw Jewish News*, a photo accompanying an article about the Frankel Institute for Advanced Judaic Studies' symposium on Russian Imperial Legacies mistakenly identified the person pictured as Alex Koffman. The photo is of Mikhail Krutikov, this year's head fellow at the Frankel Institute.

Also in the November issue, the photo of Gil Shaham, featured in the "On Another Note" column, was mislabeled, with Shaham's name spelled incorrectly.

Our apologies to both Mikhail Krutikov and Gil Shaham.

WASHTENAW JEWISH NEWS

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In this issue…

Advertisers 35
American Jewry 20
Best Reads 25
Calendar 29
Congregations 10
Israel 18
Kosher Cuisine 26
On Another Note 28
Rabbis' Corner 12
Teens 16
Youth 17
Vitals 35

Shmita group presents "Looking at institutional food through a Jewish lens"

Rabbi Michal Woll, special to the WJN

The community is invited to gather at St. Joseph Mercy Hospital on December 7 to explore how the Jewish teachings of *shmita* are coming to life through the impact of regional institutions and their commitments to local, healthy food.

The event is a continuation of an exciting year-long exploration of the teachings of *shmita*, funded by a grant from the Jewish Federation of Greater Ann Arbor late last winter. "For me, the commandments of *shmita* can be seen as a built-in seventh year wake-up call," said Ann Arbor Reconstructionist Congregation member Carole Caplan, who is co-chairing the event with fellow congregant Idelle Hammond-Sass. Caplan explained, "*Shmita*, which means 'release,' is the opportunity to become conscious of our relationships with each other, with the environment, and with our understanding of true health, nourishment, and 'enough-ness.' Just as Shabbat is an opportunity to reset our ideas about production and consumption on a personal level, *shmita* provides us with a unique and important opportunity to re-imagine and reset our practices regarding food production and consumption in and beyond our own homes out into our communities."

Hoop house with planters for patient use at St. Joe

AARC member and owner of Locavorious Rena Basch agreed. "Modern philosophy on how to celebrate and honor the *shmita* years recommends we take the time to re-imagine society, re-lease the land and re-think farming," she noted. Basch, who began working in the local sustainable food movement in 2006, founded Locavorious, a locally grown frozen fruit and vegetable CSA here in Ann Arbor. "Do you wonder how we, and our community, our congregations, our schools, and our institutions can support the values and intentions of this *shmita* tradition?" Basch questioned. "This event will introduce us to the inspirational people who are re-imagining our food system by considering environmental health, human health and sustainability in institutional food sourcing. These community leaders are on the ground working to incorporate local and healthy food into our community's schools, hospitals and other large institutions."

The panel will include farmer Dan Bair, project manager at Saint Joseph Mercy Health System; Betti Wiggins, executive director of School Nutrition for the Detroit Public Schools; and Nicki Milgrom, Healthy Food in Health Care Organizer with the Ecology Center. Basch will facilitate the panel. A tour of the hoop house with Farmer Dan will follow the panel discussion.

"This event will be a great opportunity to celebrate ancient Jewish wisdom as a pathway towards invigorating local food systems, creating community mindfulness around food, and supporting sustainable local agriculture," added Basch.

Inspired by *shmita*-year materials provided to them by Hazon, the national Jewish organization for environmental awareness and action, Caplan and Hammond-Sass were touched on a personal level to take the questions they were individually wrestling with—healthy food accessibility and affordability; availability of a sustainable non-gmo, local, organic food supply; the environmental impact of the food production system; fair-wages in the food system—and gave them a framework with which they could involve those around them in the conversation as Jews.

"Jews hold justice and environmental stewardship as important spiritual values," Caplan offered, "I believe that if we can get people into the conversation and make them understand that it is personal, more people will be inspired by those shared Jewish values to act. And, of course, with all of the interest in sustainable, local food, the time to act is now."

The Food, Land and Justice Shmita event committee is currently made up of Caplan, Basch, and Hammond-Sass from AARC, along with Oran Hesterman, Lucinda Kurtz, and Linda Jo Doctor from Pardes Hannah. There is a hope for involvement with other Ann Arbor synagogues, and partnerships with other local organizations, as well as plans for the group to move forward following the grant year as the Jewish Alliance for Food, Land and Justice.

The committee is very excited to have partnered with ICPJ, the Interfaith Council for Peace and Justice, for this event.

Future events include "Sustainability at Home," with a focus on organic home gardening and permaculture principles, in honor of Tu b'Shevat; a "Stewardship Day" late spring; and will culminate the year's efforts in a community-wide Youth Outdoor Education Farm Day and Community-wide Jewish Food Festival at a local organic farm. ■

The December event will take place at St. Joe's Women's Health Center, 5320 Elliot Drive, Ypsilanti, from 1–3:30 p.m. There is no charge for the event. For information, contact Carole Caplan at carolecaplan@livebychoice.com, or Idelle Hammond-Sass at Hammond_sass@msn.com

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DECEMBER, JANUARY & FEBRUARY EVENTS

December 4, 12:15 pm
Devi Mays,
Frankel Institute Fellow
Reorienting Imperial Jews: Constantinople at the Crossroads of Modern Jewish Identities
202 S. Thayer St., Room 2022

January 20, 5 pm
Yiddish Film Series
Yizkor
202 S. Thayer St., Room 2022

February 9, 2–6 pm
Frankel Institute Symposium
Jews and the Roman Empire: Beyond Resistance/Accommodation Paradigm
Kelsey Museum, Newberry Building
434 S. State St., Room 125

December 11, 12:15 pm
Jindrich Toman,
Frankel Institute Fellow
Bohemian Jews as Bohemian Jews: Literary Strategies Between the Imperial and the Local
202 S. Thayer St., Room 2022

February 5, 12, 19 and 26, 7 pm
Jeffrey Veidlinger, Devi Mays, Eitan Bar-Yosef, and Josh Cole,
Frankel Institute Fellows
Detroit Lecture Series on Jews and Empires
JCC of Metro Detroit
6600 W. Maple Rd., West Bloomfield

February 17, 4 pm
Alan Rosen, Author
Killing Time, Saving Time: Calendars and the Holocaust
202 S. Thayer St., Room 2022

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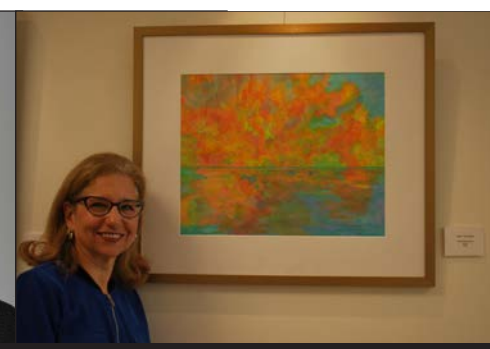
Amster Gallery hosts Leslie Masters' student exhibition

Clara Silver, special to the WJN

Leslie Masters

Elise Weisbach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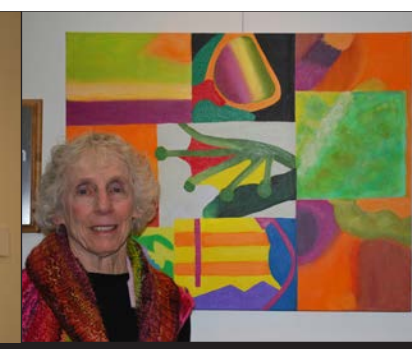
Rita Gelman

Jo Ann Ward

The Herb and Carol Amster Gallery at the Jewish Community Center of Greater Ann hosted the *Leslie Masters Studio Experimental Painting Student Exhibition*, beginning October 6; the show will close on November 30. The exhibition paintings were the results of class assignments given to the students in the Experimental Painting class led by Leslie Masters, a nationally recognized artist and teacher at regional venues like the University of Michigan at Dearborn and the Center for Creative Studies in Detroit, among others. In the Experimental Painting class held at her Ypsilanti studio, Masters teaches advanced color and painting techniques designed to help students explore the abstract. Every student in the class had prior painting experience, much of which was developed in class at Masters' studio as a close-knit group, working closely with Masters for many years.

The newest student in the group joined them only five years ago, but many have been painting with Masters for nearly a decade. One such painter, Rita Gelman, explained that she began painting with Masters, "to find a way to exercise the creative center of the brain." Masters noted that the group's bond is so strong that, "I don't have places for new students even though I have many who ask. The last place opened because a member of the current group passed away."

The Experimental Painting class was the next phase in developing the groups' painting skills, and was intense as students were required to engage in a new project every two weeks, a tall order for even the most experienced artists. The capstone project combined the many abstract and color techniques the class explored into a multistep project that included finding small sections of multiple pictures, collaging them with students' own sketch paintings, and then enlarging the smaller collage into a major, unified painting. The exhibition was suggested by Elise Weisbach, a longtime member of both Masters' studio and the JCC. Weisbach has been involved with bringing other exhibits to the Amster Gallery at the JCC and worked with Karen Freedland, director of Cultural Arts at the JCC, to bring the students' work to the gallery.

At the exhibition's reception held October 26, the artists had the opportunity to speak with many attendees about their paintings. Masters spoke briefly to the crowd and explained that, "My goal is to develop painters in their own right, and to help students find their own voice." She also expressed her appreciation that the JCC's Amster Gallery was willing to host the exhibition. She noted that, "The Amster Gallery show gives the students the opportunity to really experience what it is like to put on a full exhibition, something not always possible."

The JCC Amster Gallery hosts many different art shows throughout the year and the artwork on display is available for purchase. For more information on upcoming shows, visit www.jccannarbor.org or contact Karen Freedland at 971-0990. ■

Folksinger Sandy Cash in concert

Jim Morgenstern, special to the WJN

Like every American-born immigrant to Israel, Sandy Cash (www.sandycash.com) has stories to tell—about cultural differences, politics, and the recent war. Cash tells her stories through music—sharing her perspective in a unique, heart-warming show that the *Jerusalem Post* called "stand-up comedy with guitar."

Cash will share her music at a house concert in Ann Arbor at 7:30 p.m. on Saturday, December 13. Reservations for the concert and directions to the venue are available by contacting the concert hosts Jim Morgenstern and Marcie Greenfield at JMorgie7@Comcast.net.

Sandy Cash

Born and raised in Michigan, with ties to the Ann Arbor area, Cash is one of Israel's most popular English-language entertainers. With a professional background in theater and opera, Cash's original songs employ drama and humor to describe her life as an American immigrant to Israel, and as a citizen of the changing and challenging Middle East. At the same time, Cash's songs shine a light on the life of a mom trying to raise relatively sane children in a crazy part of the world.

Cash's performances focus on general topics as well as her life in Israel, and lean heavily toward family-friendly humor. "My songs deal with everyday women's crises, like trying to talk on the phone while the kids are tearing the house apart, or keeping the refrigerator full in a house full of teenagers," says Cash. "In parenthood—as in any stressful situation —if you can laugh, you've got it."

Cash has recorded four albums, and her music has been played on folk music radio all over the globe. Her most recent disc, *Voices From the Other Side*, was named one of the top 25 folk releases of 2012 by the hosts of NPR affiliate radio show *The Back Porch*.

An award-winning songwriter, Cash has appeared at major American folk festivals, and was a finalist in Falcon Ridge Folk Festival's Emerging Songwriter's competition. She was also a finalist in the Great American Song Contest.

In the days before she became a folksinger, Cash appeared with the New Israeli Opera under the baton of maestro Zubin Mehta. As a member of the Opera's professional chorus, she appeared in such memorable roles as "sixteenth gypsy from the right" and "19th century courtesan with the worst wig," alongside leading opera stars.

After leaving the Opera, Cash turned to musical theater, with stints in the casts of the Hebrew production of *Les Miserables* (starring Dudu Fischer, who went on to play the leading role on Broadway), as well as a long-running Hebrew version of *Evita*. In the last few years she has deepened her involvement with Israel's growing English-language theater scene, appearing as Anna in *The King and I* and Desiree in *A Little Night Music*. ■

Celebrated composer and songstress returns to Southeast Michigan

Deborah Meyers Greene and Sue Rebner, special to the WJN

Award-winning composer Jane Roman Pitt will return to Ann Arbor for a performance of three of her works that will be featured in the December 7 concert by Chaverim B'Shirim. The 3 p.m. performance will take place at the Jewish Community Center of Greater Ann Arbor.

Pitt, an Ohio girl by birth, arrived in Ann Arbor in 1991, where she found a rich and diverse music scene. She studied, composed, and performed music in Ann Arbor and Ypsilanti with several of the area's notable musicians and teachers.

Jane Roman Pitt

"I'm very happy to come back to Ann Arbor, where my family and I lived for many years," said Pitt. "While I lived there, I had the good fortune to often collaborate with Chaverim B'Shirim under the direction of Dr. Marilyn Krimm so I'm really looking forward to this concert."

Early in her Ann Arbor sojourn, Pitt found herself intrigued by an upcoming Dr. Martin Luther King, Jr., Day concert. The performance groups were to be Chaverim B'Shirim and Dr. Willis Patterson's Our Own Thing Chorale, which finds its inspiration in the historical spiritual music of the African American community. Pitt approached Krimm with a piece she had just written, her first choral composition, "Light the Light," in honor of Dr. King.

"In Marilyn Krimm, I found a supportive colleague and mentor, and with her encouragement, I continued to write choral pieces, which have since been published by Transcontinental Music Publications in New York," said Pitt.

Many of Pitt's compositions are based on spiritual themes and have been performed by choral groups in synagogues, churches, and other venues across the United States. Three of these will be performed at Chaverim B'Shirim's December 7 concert: "I Forgot About the Stars," "I Am Sarah," and "Remember."

In 1997, Pitt won the Grand Prize for choral music in an international competition with the Amadeus Choir of Toronto. Her master's thesis was a study of the Jewish Renaissance composer Salamon Rossi, whose music she was introduced to by Chaverim B'Shirim.

As a singer, she has recorded four albums, ranging from folk style to country to jazz. One of them, *Peace of the River*, was recorded in Ann Arbor with some of the area's greatest jazz musicians.

"Jane's music has always been a personal expression of women of goodwill. 'I Am of Sarah' was commissioned by Temple Israel in West Bloomfield, and often performed and recorded by Chaverim B'Shirim," said Krimm. "She has written many songs for her own performances, as well."

Pitt's most recent album, *Midnight Lullaby*, was recorded in Nashville and ultimately received a "Parent's Choice Award." It is a collection of contemporary lullabies, with songs written by Pitt, Wilco, Sade, Bob Dylan, the Dixie Chicks, and others.

Pitt now lives in North Carolina, where she continues to write music, sing as much as possible, and play with her grandchildren. But for now, Ann Arbor is excited to welcome her "home." ■

Cello concert at TBE January 24

Bobbi Heilveil, special to the WJN

On Saturday evening, January 24, the Temple Beth Emeth Sisterhood will present an extraordinary evening of music featuring a 16-member cello ensemble from the University of Michigan's School of Music. The concert will begin at 7 p.m. in the TBE Sanctuary. The ensemble is comprised of students from the studio of Richard Aaron, who serves as their teacher, mentor and their music director for this concert. Aaron is a member of TBE and has collaborated musically with the congregation in the past, but this is his first experience involving his own cello studio. The selected music includes Villa-Lobos's *Bachianas Brasilleras No. 1, Rachmaninov's Vocalise,* and *Piazzolla's Tangos*. The concert will provide an excellent opportunity for attendees to appreciate the cello as an instrument of unbelievable range and artistry.

Richard Aaron

Tickets for the concert are $18 general admission/ $10 students. Tickets can be purchased at the event or online (www.templebethemeth.org) to insure seating. Some reserved seats are available. Online sales close on January 22. ■

ORT Chanukah party, December 18

Elaine Sneideman and Joan Levitt, special to the WJN

On Thursday, December 18, the Ann Arbor Chapter of ORT America will host its annual "Chai'nukah" party at the home of Ruth Petitb The party will begin at 6 p.m. and include a light dinner. The cost is $18 (Chai), which will help support the programs and mission of ORT America. ORT members and prospective members are invited to attend.

The guest speaker will be Robin Axelrod, director of education for the Holocaust Memorial Center Zekelman Family Campus in Farmington Hills. For the past 70 years, there has been no tool more powerful to learn about the Holocaust than to speak with a survivor. Only those who lived through the Nazi's attempt to rid the world of Jews can authentically explain what happened. Yet, who will tell their stories once the last survivor is gone? In an era without survivors, how will we teach future generations the lessons we all must learn? Axelrod will explore these and other questions and offer thoughts about Holocaust and genocide education.

This Chanukah celebration will also feature good food, great company, candlelighting, and a book exchange. Participants are asked to bring a new or gently used wrapped book.

Readers are urged to visit the Ann Arbor chapter's website at www.ortannarbor.org, as well as ORT America's national website at www.ortamerica.org, to learn about this international organization which educates and trains more than 300,000 students annually.

To RSVP or for further information, contact Elaine Sneideman at esneid@aol.com or 222-3716, by Friday, December 5. Rides are available upon request.

Celebrate Chanukah with Hadassah

Maxine Solvay, special to the WJN

Light the menorah, rekindle Hadassah friendships, learn a "new" Chanukah spiel, and enjoy light refreshments. Take part in a fun gift exchange by bringing a wrapped present—make it or buy it for five dollars or less. Donate to Young Judaea Scholarships and help to educate future generations—$10 suggested. The fun will begin at 7:30 p.m., on Wednesday, December 17, at the home of Sue Adler, 3010 Exmoor. Direct questions and RSVP to Maxine Solvay at solvaym@att.net or 668-1901. RSVPs are encouraged.

Genetic counseling focus of TBE Sisterhood program

Bobbi Heilveil, special to the WJN

On Wednesday, January 14, 2015, 7–9 p.m., Temple Beth Emeth Sisterhood is sponsoring a panel discussion with faculty and students from the Genetic Counseling program at the University of Michigan. They will cover the history of genetic counseling, how it's done, what can be discovered, what might be of interest to an Ashkenazi or Sephardic Jewish population, and what genetic counseling might tell us about a person's ancestry.

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SAVE THE DATE!

JFS @ UMS: The 2015 Claire and Isadore Bernstein Award Event

HONORING: Phil and Nancy Margolis
Sunday, April 19, 2015
1:30 p.m. - 3:30 p.m.

Please mark your calendars. Your invitation will be mailed early 2015.

JFS Caregiver Conversations

The first Tuesday of each month at JFS
6:30 p.m. to 8:30 p.m.

There is no charge and this program is open to the community.
To register, contact Leah or Sharon, 734-769-0209

Festival of Lights-International Holiday Party

Friday, December 12, 2014
12:00 p.m. – 2:00 p.m.
Cobblestone Farms
To register, contact Shrina, 734-769-0209 or shrina@jfsannarbor.org

Kids Care Fair

Sunday, March 15, 2015
from 2:00 p.m. – 5:00 p.m.
Travis Pointe County Club
- Details coming soon!

To make a donation to JFS and The Herb Amster Center or for more information, please contact Erin: ekelly@jfsannarbor.org • 734-769-0209

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Lives Transformed. Hopes Realized.

JFS: personal stories of community impact from 2014

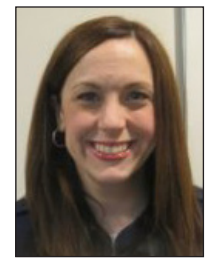
Rosemary Frenza Chudnof, Sheree Askew, Leah Zaas, and Shadin Atiyeh, special to the WJN

Last month, Jewish Family Services reflected on its gratitude upon nearing the end of a very impactful 2014. JFS is thankful for the opportunity to provide critical assistance to the community this year through its many areas of service and its innovative programs, including its partnership with kosher food bank Yad Ezra, the development of its Jewish Family Life Education program (funded by the Impact Grant from the Jewish Federation of Greater Ann Arbor), the expansion of its counseling program, and the creation and expansion of its professional recertification program. This month, JFS would like to take the opportunity to share several very personal stories about how its staff members and programs have impacted not just the community as a whole, but individual clients who are benefiting from its services.

JFS's Older Adult Services Program Coordinator Leah Zaas has been working with a client and his wife on their Blue Card status. The Blue Card is a program that provides assistance to Holocaust survivors, who continue to suffer the consequences of the severe deprivations and trauma they suffered. Many survivors never received any financial reparations, and instead worked menial jobs after immigrating to the United States after World War II. The Blue Card program and JFS recognize that this most vulnerable population deserves, at the very least, never to worry about receiving proper medical and dental care, or emergency financial assistance when it is needed. The Blue Card application process can be unexpectedly (and unintentionally) traumatic, because applicants are required to detail their experiences in Nazi Germany and remember painful and sometimes long-buried details. After becoming frustrated with the lengthy application, Zaas' client and his wife came to her for assistance. With JFS's help, this couple is moving successfully through the application process toward receiving their Blue Card, and the security and dignity that comes with having their basic human needs met. Zaas points out that anyone who needs help with The Blue Card, for themselves or a family member, should contact JFS for assistance.

Leah Zaas

Sheree Askew, JFS's Clinical and Community Services Director, has been able to help another Older Adult Services client this year through JFS's Friendly Visitor Program. JFS became aware that an elderly Jewish woman who had no local friends or family was residing in an assisted living facility outside the Ann Arbor area. The facility was concerned about this woman's social isolation, and contacted JFS. Askew began regular monthly visits, which include social time spent together and regularly checking in to make sure her needs were met. In addition to visiting, Askew was able to recognize her client's need for new clothes, and surprise her with warm clothing for winter. Over Rosh Hashanah, Askew brought her apples and sugar-free honey (the client is diabetic) and celebrated with her. This client reports being cheered and comforted by Askew's visits, and has repeatedly noted her gratitude at the attention and contact. JFS is currently setting the client up with a local volunteer who will be able to visit her more often.



Sheree Askew

JFS's international clients often experience many of JFS's wraparound services. Jim*, who is a JFS international client, is a refugee who resettled in Washtenaw County with his family through JFS in June 2009. Soon after his arrival he became enrolled in the PATH program. In order to satisfy his goals of finding employment and continuing his education, he spent time utilizing JFS's resources, including searching for jobs and updating his resume. He also regularly attended JFS's ESL classes in order to improve his English so that he might apply to college. After a few short months, Jim found himself preparing for his first job interview in the United States—and to his surprise it was with JFS, as a driver in the Transportation Department. He explains, "I was so surprised and thankful to receive a chance to work in the U.S. and with JFS, because they are very kind, supportive, and understanding of my school schedule."

For Jim, a typical day at JFS Transportation Services includes providing round trips to medical and other appointments for elderly and disabled individuals. The program is designed to provide JFS's older adults and disabled clients transportation to ensure they can attend medical appointments, to get groceries and medications, go to work, or to cultural and religious events, regardless of ability to pay. Jim currently works part time for JFS while also attending college full-time. Jim hopes to complete his undergraduate degree this year. His plans after graduating are to pursue his dream career in health administration, either through graduate school or a further training program.

As 2014 draws to a close, JFS is not only grateful for its services and programs, but its ability to impact the community, one individual at a time. ■

**Name changed for safety and privacy.*

Together we do extraordinary things

By David Shtulman

Two weeks ago several members of our Ann Arbor Jewish community attended the JFNA General Assembly outside Washington DC. It was a great opportunity to hear from national and Jewish leaders from around the world; to meet Jewish professional and volunteer leaders from other communities; and to learn from members of the other 150 communities participating in the conference. If you have never been to a General Assembly, I strongly encourage you to join us next year.

As has become the trend in recent years, a great deal of attention was paid to the challenge of engaging and involving our young adults. The Pew study on American Jewry and the work of other prominent Jewish sociologists warn us that our younger Jews are "marrying out" or simply "not joining in" in record numbers. Our future demands that we increasingly prioritize this issue each year. Maybe I am being contrary, but I am not sure I agree.

One reason is that I think we are too quick to throw money at the "problem" of young people and too slow to understand that perhaps we are the "problem" and not them. If the Jewish community we create around young people is creative, purposeful and engaging, they will want to be part of it. If the community is fractured, divisive and slow to adapt to a changing world, we cannot expect them to want to join. Fewer and fewer Jews of any age will want to engage.

Unfortunately, we live today in a Jewish world that is fractured denominationally, culturally and politically. We are quick to talk disparagingly about Jewish groups that see the world differently than we do when we should be appreciating how many different ways there are to repair the world. We celebrate diversity in the larger community and disdain it in our own.

David Shutulman

As we all know, every action has an impact somewhere else. Once upon a time, great efforts were taken to increase the involvement of women in Jewish life. From the creation of new rituals and Rosh Chodesh groups to women's study groups and conferences, new ways were found for women to engage. And they did. But after a few years we found that men were becoming less engaged. We had not thought that men could also use a revitalization plan and by focusing our attention in one area we suffered in another.

My first trip to Israel was as a high school graduate. It was seven weeks during the summer and included touring, education and four weeks on a kibbutz. That was a very common entry point to Israel back in the 1970s. It was not overly expensive and, better yet, if it made us want more it was relatively simple to join a gap year program or a Junior year abroad program as I did. Now we have Birthright. I am a huge fan of Birthright and soon nearly 50 percent of Jews between ages 18–25 in the world will have visited Israel. But Birthright is a starter trip. It stimulates interest but will have limited impact without follow-up. Because it is free, families dismiss longer summer trips in high school because those trips can disqualify you from the free trip. And if you wait until you are at the end of your college career, or past it, to go on Birthright, the life cycle makes it very difficult for you to return to Israel for a longer experience. Perhaps Birthright is the right program but being implemented for the wrong age group. What if we made it for high school juniors and seniors and tied it to a longer follow up program?

A second problem is that we create a sense of entitlement for our young people. We are so anxious to get them to participate that when we ask them to give something back many are bewildered. How can they say they need me to give when they just sent me and my friends to Israel for free? They spent so much effort trying to get me to this event, why isn't it enough that I simply showed up? In a sense, we are degrading our young people with our eagerness.

We forget that our young people are creative, intelligent, people in their own right. They have their interests and their passions. They want to contribute and to make a difference, but perhaps not in the same way we are thinking about. We develop programs and courses that we would love for ourselves and are disappointed in them for not being as excited as we are. It rarely occurs to us that if we helped them develop the programs that they want, instead of what we want for them, they might just feel as connected and excited as we hope. I am proud to say that is exactly what we have been doing here in Ann Arbor for the past year and it is making all the difference.

The studies tell us that intermarriage is threatening our future because the children of interfaith families are less likely to get a Jewish education and those who do will not see it reinforced in the home. Well, guess what. Interfaith marriage is not going away no matter how much we close our eyes and click our heels and wish we were back in Kansas or Jerusalem or wherever. But I do believe that the more welcoming and inclusive we are of interfaith families, the more we could encourage them to provide a Jewish education for their children and create a Jewish atmosphere in the home. Treating interfaith families as a threat will not limit the number of interfaith families, only the number of interfaith families who want to engage with the Jewish community.

Finally, the best way to engage young people is to create a Jewish community that is vibrant, diverse and welcoming for every demographic, that focuses on our commonalities, while respecting our differences. Together we can do extraordinary things. The rest will follow naturally. ■

Collaboration with Jewish Museum in Poland is latest U-M initiative in Polish-Jewish Studies

Yaffa Klugerman, special to the WJN

The Museum of the History of Polish Jews opened to great fanfare in Warsaw on October 28, saluting the 1,000-year history of Poland's Jewish community. But behind the scenes, the museum and the University of Michigan had together signed a significant document to ensure that Polish-Jewish studies would continue to thrive.

The Memo of Understanding between the museum and U-M's Copernicus Program in Polish Studies, in partnership with the Jean & Samuel Frankel Center for Judaic Studies, calls for an exchange of academic publications and pedagogical materials of shared interest. This includes mutual visits of U-M faculty, graduate students and museum staff to pursue research and training, as well as cooperation on joint research projects in fields related to Polish-Jewish themes.

"We are the first and only institution to date to have an agreement with the museum," remarked Genevieve Zubrzycki, director of Copernicus and the Center for Russian, East European and Eurasian Studies. "They chose us not only because of our scholarly expertise, but also because of our experience with building collaborative projects. I hope the agreement will help situate U-M as the premier institution in North American for Polish-Jewish studies."

Genevieve Zubryzki

Zubrzycki, who attended the opening in Warsaw, sees the museum as a turning point in Polish national identity. "The museum offers two important correctives," she said. "One is to the world, which tends to see Poland as the land of ashes, but overlooks the long and rich history of Jewish life on Polish lands. The other is to Poles themselves, who, since the end of World War II, have lived in a mostly mono-ethnic and mono-religious nation-state. The museum tells the story of a different Poland; and that Poland does not necessarily equate Catholicism."

The agreement between U-M and the Museum of the History of Polish Jews is just one of many exciting joint ventures between the Frankel Center and Copernicus. Courses focusing on Polish-Jewish studies are taught by prestigious faculty members including Herbert Eagle, Zvi Gitelman, Alexandra Hoffman, Mikahil Kruitkov, Marian Krzyzowski, Anita Norich, Benjamin Paloff, Shachar Pinsker, and Jeffrey Veidlinger. And throughout the year, numerous events are offered to the public that focus on Polish-Jewish themes.

This past October featured three such successful events: Haya Bar-Itzhak, Schusterman Visiting Professor in Israeli Studies at the Frankel Center and academic director of the Israel Folktale Archives at the University of Haifa, spoke on "Jewish Poland: A Materialized Settlement and a Metaphysical Landscape in Jewish Legends." Michael Meng, assistant professor of history at Clemson University in South Carolina, spoke on "Enlightened Memory? On Remembering the Jewish Past in Contemporary Germany and Poland." And most recently, filmmaker Yale Strom spoke about his film, *The Last Klezmer: The Life and Music of Leopold Kozlowski*, as part of the Ann Arbor Yiddish Festival.

More events focusing on Polish-Jewish studies are being planned. In March, the Frankel Center and Copernicus will co-sponsor a movie and talk by Toronto-based filmmaker Francine Zuckerman about her documentary, *We Are Here*, about Jews in today's Poland.

"These varied initiatives—cultural, intellectual and scholarly—address perspectives reflecting the rise of a new generation," said Deborah Dash Moore, director of the Frankel Center and Frederick G. L. Huetwell Professor of History at U-M. "Both in the United States and in Poland, young people are eager to understand the complex Polish-Jewish past as a means of charting a future that looks beyond the Holocaust, even as it continues to wrestle with the murder of three million Polish Jews." ■

Hillel alumni spotlight, Ariel Halpern

By Polina Fradkin

In my most recent excavation of my high school memorabilia cave, I discovered a note scrawled in a journal from 2009. The note said, in blue pen and all-caps lettering: ARIEL HALPERN IS MY HERO. Such was the relationship between an awkward freshman and an admirable senior at the Frankel Jewish Academy. Five years later, I found myself sitting on the floor of my apartment, speaking to Ariel on the phone following his recent appearance on *Ellen* in a hysterical personality segment entitled "Sorry, It's Ari!" Ariel was in the midst of a cool-down walk after a post-work run at his home in Toluca Lake, Los Angeles, and indulged me for 30 minutes with his big-city stories, his ineffable senses of wit and humor, and more than anything, his unique and savvy perspective on post-grad life.

Ariel didn't graduate Michigan with a job, or knowing exactly what he wanted to do. He emphasized that a few months ago, he was just like any college graduate—unemployed, disenchanted, and living in a big city—in his grandparents' house, nonetheless. So how did it happen? How did a boy from Southfield, Michigan, who used to get tied to his chair (as punishment for rowdiness) by his physics teacher and record nerdy videos of himself dancing with his friends, make it onto the top watched daytime talk show? It seems almost like a dream—I envision Ellen Degeneres passing Ariel on Hollywood Boulevard, seeing some transcendent quality in him that absolutely struck her with awe, and—with a wink—handing him a glimmering physical manifestation of his future in the form of a business card. A star is born. Of those who are acquainted with Ariel, such an incident wouldn't come as a surprise, only serve as a long-awaited pilot episode to the rest of his life. But we live in reality, dear reader, and so it didn't happen that way to him, and it won't happen that way to any of us. You won't be sought out and hired immediately by a world famous celebrity, and you might crash at your grandparent's pad for a few months. Here are some of Ariel's musings on building a solid foundation, Jewishly and generally, in post-grad life:

On patience:

This is the first lesson I learned from our conversation. "I'm twenty three years old," he said. "This is the average age to come out of college and begin job hunting. It feels so awful to leave college and come to a city you're not comfortable in and as hard as you try and as much as you look to still not have a job—and so it is so important for people to have patience. You're not gonna get everything you want immediately. There are ups and downs and moments when you question your path after college." Cue the questions bubbling up in your mind: Did you have the right major? Did you move to the best location? Did you do enough of the right activities? Maybe your parents nagging you to go to grad school were right in the end? … And finally, are you happy? "Especially while living with my grandparents, I so badly wanted to tell my friends that I am doing what I love, living the life, but I was struggling meeting people here are there…. I learned that if you're 23 or 24 and you don't have a job—it's okay. It isn't the worst thing in the world. Don't kill yourself over it! Having any old job doesn't necessarily make you a real person, or a happy person." Ariel thought for a moment. "If I rush into bothering the writers or bothering Ellen about doing more—having more skits, getting promoted—they won't like me. Patience is a necessity and translates into any other industry."

Ariel Halpern

On Israel:

"Moving from Ann Arbor to a metropolitan city makes you closer to Israel. I am very founded in my beliefs as an Orthodox Jewish Zionist in a—you can almost say—anti-Zionist Hollywood world. I felt it was necessary as a Jew working in a more or less non-Jewish, non-academic, and a-political environment that I had to defend aspects of Israeli politics, society, and Judaism more than usual. A lot of my political conversations occur with non-Jews. It sounds a little corny, but it's true—the debates I scoffed at and didn't get involved in at Michigan Hillel—with AMI and AIPAC and JStreet—are so important to know when you begin to function in a brand new environment."

On affirming priorities and establishing oneself:

Ariel took the question right out of my mouth. "Why me? Why did Ariel get to do this thing?" On the surface, the answer is clear. Anyone who has met him knows that Ariel has a rare natural aptitude for making his audience, his friends, his family laugh with any mundane word or gesture. "They just came up to me and asked me to do it… Ellen got excited." Ariel's deeper reasoning for his spotlight, however, goes further than that. "The reality is that I'd talk with people in the office, and in those conversations I would display a complete sense of comfort with my personality and opinions and self—which really developed in me at Michigan Hillel. I am known as the most Jewish person in the office! If anyone at *Ellen* were to be asked to describe Ari in three words —I'm sure they would say 'Jewish, Jewish, and Jewish.'" We laughed. "I'm different here," Ariel affirmed. "I'm proud of it."

"The phenomenon of leaving college is getting thrown into testing grounds of where you stand in relation to your values and priorities." For Ariel, these are largely Judaism and Israel. "But graduating students should know that when you approach life comfortable with who you are, with those aspects of yourself, it makes all the difference."

"Ellen is a tough job. Setting Jewish rules allows me to have a life outside of work. I'll give you an example. The show is a full time production, a 6 a.m. to 10 p.m. job. As a result, asking time off for Rosh Hashana is a BIG DEAL. Yeah, we live in America and there are laws to protect my religious rights—but as a lowly production assistant, It's a lot to ask for. And you know what? They gave me the time off! It was important to me that they knew what was important to me, and my confident approach in asking for this time off truly elevated my status at Ellen. I established my exact character and background at work before I had a concrete personality there. I made them know exactly who I am and that is undoubtedly what made them permanently hire me. I was myself, and not who they expected or wanted me to be."

"Coming into a new city, it is so important to find a comfort zone within Judaism and a collection of knowledge on Israel—have a place you feel comfortable when stepping into a society of gentiles. Trust me, it makes you that much more of an interesting individual. I have no doubt that they wanted to put me on TV because I am so transparent with my identity."

Miscellaneous questions:

P: How did hosting the Hillel Gala prepare you for the *Ellen Show*?

A: I wouldn't say the gala prepared me because I didn't know what was necessary to be on the show. I also didn't know they would hire me, let alone make a segment with me, but I am beyond grateful. Grateful, satisfied, and thrilled that Hillel gave me the opportunity to flex my ability to speak publicly. I was so nervous—and those were my friends, people I knew! This made me realize I loved making people laugh. It was my first onstage moment that simply made my college time.

P: What is your favorite memory from Michigan Hillel?

continued on next page

Family Salon encourages kids to help kids

Rabbi Ilana Baden, special to the WJN

It is no secret that families with young children are always looking for meaningful activities to do with one another. With this in mind, members of the Jewish Federation of Greater Ann Arbor's Family Salon program met last year to plan programs that could provide camaraderie, fun, and purpose for our youngest community members. As Family Salon Chairperson Carrie Bank explained, "As a parent of a 10-year-old, an 8-year-old and a 4-year-old, I had found it extremely difficult to find ways of teaching my kids tikkun olam ("repairing the world") with hands-on experiences. Often my kids were just too young. I figured that if I was having trouble finding volunteer opportunities, other busy families were as well."

Bank called upon committee members Lauren Linkner, Robyn Schmier, and Sarah Zagar. The moms put their heads together and decided to combine the Federation's Family Salon committee with the Jewish Community Center's resources and came up with the idea of "Kids Helping Kids" for this year's Family Salon's theme. They applied for a Jewish Community Impact Fund grant, and were thrilled to receive generous support from this source. Since then, Family Salon has been busy with its programs.

Carrie and Andrew Bank with Asher, Leila, and Della at Wasem Fruit Farm

In August, the group hosted "Backpacktacular," an evening in which over 100 people (more than half of them kids) gathered to eat pizza, socialize, and stuff backpacks with donated school supplies for underprivileged children in Ann Arbor and Detroit. The kids were an assembly line of helpers who were making a difference.

In October, the group met at Wasem Fruit Farm for "Apple Pickin' Kids." More than 140 people, including many kids under 5, enjoyed the opportunity to learn about a cider mill, taste apples and donuts, and most importantly, to pick 14.5 bushels of apples. These apples were donated locally to Food Gatherers so that hungry children in the community can enjoy the fresh fruit. Zagar reflected, ""We had so much fun spending the day at the orchard with our friends and family. My three-year-old was really able to grasp the way he was helping other kids."

The next event will take place on Sunday, February 8, 3–5 p.m., at the JCC. At this "Canvasses for Kids" program, children will paint their own canvas, which will be donated to Mott's Children's Hospital. Bank commented, "These works of art will adorn the walls of the hospital, hopefully adding a little brightness for the children who go by."

In reflecting on the success of Family Salon's Kids Helping Kids program thus far, Bank reported, "Even though we have only held two events so far, the parental feedback has been overwhelmingly positive. I've had parents tell me how thankful they were to be able to give their young children opportunities to help other kids in a meaningful, yet age-appropriate way." She continued, "Combining the resources of The Jewish Federation and the Jewish Community Center makes for very strong, fun community events so Jewish families can gather together, enjoy a good time, and help make a difference for others." ■

Continued from previous page

A: Well, I was the Arts and Culture chair, and for Relay for Life I ran a zumba and dinner fundraising event called *zinner*. That was pretty fun! And I have no shame in saying that I was definitely not the best leader. I just… you know… wanted to chill! But my favorite moments of all time were Friday night dinners at Hillel, and seeing EVERYONE there, just enjoying a meal together! That is so important. I remember joking around during kiddush…. You sang and you joked and caught up with your friends and then you went back to your night of going out. At some point I stopped going home because I was too excited for Friday night. And Tilly, she could be prime minister of Canada and still have time to say hi to everyone at Shabbat dinner."

P: If you could come back to Michigan Hillel for one day, what would you want to see happen?

A: I would want to see Kol HaKavod perform Rihanna's *Shine Bright Like a Diamond*.

P: Do you text with Ellen?

A: No, but I did put the *Ellen* reception number in my phone as "Ellen Degeneres" so when the show rings for work it looks like Ellen is calling me.

P: On a scale of acquaintances who occasionally exchange awkward eye contact to best friends who braid each other's hair and engage in pillow fights to background music of *Girls Just Wanna Have Fun*, how close are you with Ellen?

A: Well, we talk sometimes and know each others names, but we're not exactly getting froyo after work yet."

P: Be honest- living in LA, do you miss the winter you grew up with here in Michigan?

A: HA! I don't miss winter AT ALL. There is a 60° winter here. The thing I miss most is—I don't know… Zingermans? ■

You can see Ariel on the Ellen Show's YouTube channel or on the poster standing at the entrance of Michigan Hillel.

1. Donated apples for Food Gatherers
2. Sarah Zagar with Lane and Alice at Wasem Fruit Farm
3. Sylvie Swerdlow with bag to donate to Food Gatherers
4. Leila Bank at Wasem Fruit Farm

Coming up at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Family Chanukah party and latke dinner

Wednesday, December 17, 6–8 p.m.

This fun evening event will feature a community candle lighting ceremony, a latke dinner of traditional potato pancakes as well as more exotic varieties such as sweet potato and southwest style, and a variety of fun activities.

The cost of the Family Chanukah Party is $8 per person, with children ages 3 and under free. Reservations are required and are requested by Friday, December 12, by contacting the Beth Israel office at 665-9897 or office@bethisrael-aa.org

Overnight Homeless Shelter volunteers needed

Monday, December 22–Monday, December 29

Each winter, Beth Israel Congregation participates in the Shelter Association of Washtenaw County's rotating shelter program for one week and hosts up to 30 overflow guests per night from the main shelter on 312 W. Huron. Beth Israel is responsible for providing 3–4 volunteers staying overnight, and 3–4 drivers each morning and evening to drive the guests to and from Beth Israel. In the morning the guests are driven to St. Andrew's Church for the Breakfast Program.

The overnight shelter is a great way to introduce children to the world of mitzvot and community service. Older children, significant others, non-Beth Israel friends and relatives are all welcome to volunteer.

Online signup is available by visiting the Beth Israel website at www.bethisrael-aa.org under "events" then "event sign up." Offline signup and additional information is available by contacting Rebecca Kanner (994-5717) or Diane Wilson (995-5411).

House of Israel Kaifeng: annual Chinese dinner

Wednesday, December 24 at 6 p.m.

Beth Israel hosts a community Chinese food dinner in its Social Hall, catered by Chef Kari Kosher Catering. This Chinese dinner features a delicious meat meal with tofu options for vegetarians (number of vegetarians must be indicated on the reservation form). The cost for the dinner is $15 for adults and $8 for children ages 4–12. Children 3 and under are free.

The name of this annual event is taken from Kaifeng, a city in China with a Jewish community that flourished for hundreds of years. Reservations are required in advance and can be made by calling 665-9897 or office@bethisrael-aa.org by December 19.

Adult Hebrew Classes (Winter Term)

Beth Israel Congregation and Temple Beth Emeth offer Adult Hebrew classes at varying levels of difficulty, in both Biblical and conversational Hebrew. Everyone in the community is welcome to join these classes, taught by two veteran Hebrew instructors, Malli Holoshitz and Pauli Weizman. The tuition fee is $180 for members of either congregation, $200 for non-members, and $50 for full-time college students. The 12-week second semester will begin in January. For registration information, contact Cindy Saper at 665-9897.

Sweatshirt Shabbat

Saturday, January 10. 9:30 a.m.

Come dressed in your favorite sweatshirt (school, camp, university, tourist location, etc.) for a warm and friendly Shabbat morning service, followed by a cholent plus other foods Kiddush luncheon. There is no charge for the luncheon.

Brunch and Learn: The Shmita Year and Human Rights

Saturday, January 24. 9:30 a.m.

This year, 5775, is the last of a seven-year cycle—a Shmita, a Sabbatical year. It is a year of "release," a Shabbat Ha'Aretz, during which, according to the Torah, Jews in Israel are to refrain from farming and private lands become public. On this Shabbat morning, Karyn Schoem will facilitate a discussion about Shmita and its connection with issues of human rights, and the meaning it may have for those living in the U.S. Services will begin at 9:30 a.m. and there will be a break before the Musaf service at 11:15 a.m. for brunch and the discussion. The service will then conclude after the brunch at 12:15 p.m.

Friday Night Lights

Friday, January 30, 6 p.m.

The evening will begin with a family-friendly Kabbalat Shabbat service at 6 p.m., followed by a dairy dinner. The cost of dinner for ages 4 and above is $8 per person. Children ages 3 and under attend for no charge.

Shabbat Limmud

Saturdays, December 6, January 10 and 24; 9 a.m.

Adults are invited for Torah study over coffee and cake. The discussions, led by Rabbi Dobrusin, are informal, lively and participatory. The study begins with traditional texts and participants add their own thoughts on the Torah, Haftarah portion of the week, or other traditional texts.

Lunch & Learn Series

Wednesdays, December 3, 10, and 17; Noon–1:15 p.m., Garfunkel Schteingart Activities Center (2010 Washtenaw Avenue)

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

Tot Shabbat

Saturdays, December 13 and 27, January 10 and 24; 11:15 a.m.

Tot Shabbat is a Saturday morning program/service for parents and their children 2–5 years old that includes songs, stories, and prayers. This program is run by Peretz Hirshbein on the second Saturday of the month (with time in the Sukkah this month), and by Jake Kander on the fourth Saturday of the month. It includes songs, the mysterious "Shabbat Box," a Torah procession with stuffed Torah toys, and a Kiddush for tots. There is no charge for this program.

Mini Minyan (Kindergarten–2nd grade)

Saturday, December 13 and January 10

At Mini Minyan, kids celebrate Shabbat with the songs and stories they loved from Tot Shabbat while also learning prayers and discovering more about Shabbat and other holidays, through discussions, games, and activities. Mini Minyan meets the second Saturday of the month throughout the school year. ■

December and January at TBE

Avital Ostfield, special to the WJN

Beginning Jewish Yoga

Thursdays, December 4, 11, 18; noon–1:15 p.m. Temple Beth Emeth Social Hall.

Semester runs October 30–December 18, $85. For more information, contact aostfield@templebethemeth.org.

Nosh and Nowledge Series with Terri Ginsburg

Monday, December 1, 7 p.m.; Thursday, December 4, Noon

A Guide for the Perplexed, a novel by Dara Horn (2013). An engrossing adventure that intertwines stories from Genesis, medieval philosophy, and the digital frontier, *A Guide for the Perple*xed is a novel of profound inner meaning and astonishing imagination.

Shalom Gever

Mondays and Wednesdays, December 1, 3, 8, 10, 15, 17, 22, 24, 29, 31; 4:30–8 p.m.

Temple Beth Emeth's Martial Arts for Health, Fitness and Self-defense. Open to grades K–12. Grades K–2 meet from 4:30–5:15 p.m., grades 3–5 meet from 5:15–6 p.m. or 6:15–7 p.m., grades 6–9 meet from 7:15-8 p.m., and grades 10–12 meet from 7:15–8 p.m. Questions? Contact Rabbi Peter Gluck at info@shalomgever.com or SooJi Min at 665-4744.

Beyond Pentateuch: the rest of the Hebrew Bible

Thursday, December 4, 7:30 p.m. Dr. Lisbeth Fried teaches Amos

Join in for guided discussions of the Hebrew Bible less well known. Participants will read from the ancient prophets, the historical narrative, from Joshua to the Babylonian exile, the poetry of Psalms, Job and more…. In each seminar texts chosen by a specialist in history, textual analysis, ancient Near Eastern civilization, or maybe even archeology will be discussed. Enjoy informal exchanges; learn from scholars and each other; chat over refreshments after class.

Registration is not required, but it will allow for you to be emailed the texts. To register, contact Leonore Gerstein lbmgerst@gmail.com or 930-1673.

Sisterhood Chanukah Bazaar

Saturday, December 6, 9 a.m.; Sunday, December 7, 3 p.m.

Everything you need for Chanukah and more! Gelt, candles, dreidels, menorahs, gift wrap, toys, cards, kitchen items, music, jewelry and unique gifts.

It's not just a good deed, it's a mitzvah

Saturday, December 13, 8:30–9:30 a.m. and 10:45–11:45 a.m.

What kind of person do you want your child to be? Discuss the values that you hope your children will develop. Learn how Judaism can help provide a framework for these values and put them in a Jewish context. Facilitated by Terri Ginsburg in room 2.

[E]met: An honest conversation about death

Monday, December 15, 7 p.m.

Remember the two topics never discussed at the dinner table—sex and death? Come join the first of an ongoing monthly discussion group about death. The purpose is to increase the awareness of death with a view to helping people make the most of their (finite) lives. [E]met is a group directed discussion of death with no specific agenda other than to share stories, ideas and experiences. While a decidedly Jewish context will be offered, the discussion is not limited by any one belief.

[E]meth is not a grief support group or a counseling session, but rather an opportunity to grapple with this important part of life within a community of others, And of course, to share a nosh. This is co-facilitated by Brian Ashin and Rabbi Levy. For more information, contact aostfield@templebethemeth.org.

R&R hosts a Chanukah potluck

Saturday, December 21, 6 p.m.; Chapel Hill Condominiums. 3350 Green Road

Bring a gift and a dish to share. Cost is $5. RSVP by December 12 to Miriam Shaw, mbs1115@yahoo.com.

Men's Torah study reinvented

Monday, December 8 and 22, 7 p.m.

A men's Torah discussion group will be led by a lay leader on the 2nd Monday and by Rabbi Levy on the 4th Monday. Participants will find their way as men by wrestling with text. For more information, contact Bill Parkus at parkus@comcast.net.

Women's Torah study

Mondays, December 8 and 22, 7 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org

Youth Programs

AARTY Shul-in
Friday, December 12, 7:30pm

Meet at TBE for an overnight Shabbat including all our high school friends in the MI region! Cost: $10. RSVP by December 2 to AARTYouth@gmail.com

AARTY presents JNN: Jewish Nerd Night
December 14, and January 11, 7:30 pm,

Join in for the monthly Jewish Nerd nights directly following Religious School on Sunday.

Rishonim Chanukah Party
December 14 3–5 p.m.

Celebrate Chanukah together with food, games, and lots of fun. RSVP by December 8 to TBEYouth.Annarbor@gmail.com

Rishonim Ice Skating at Vets
January 25 1–2:30 p.m.

Meet at Veterans Park Ice Rink, 2150 Jackson Ave, for skating and pizza. RSVP by January 19 to TBEYouth.Annarbor@gmail.com

Kadima goes to Sky Zone
Saturday, December 13, 6–8 p.m.

Join in at Sky Zone for lots of fun at an indoor trampoline park. Drop off and pick up at Sky Zone, 42550 Executive Dr, Canton. Cost: $25. RSVP by December 8 to TBEY-

continued on next page

Spiritual direction: a personal progress report

by Linda Greene

It has all been a big surprise. Suddenly 11 months ago there was a door. In a whirlwind I was propelled to that door. I had to storm the door. It was an imperative! The door opened and Shalom! Welcome! I had applied and been accepted as a student in the Aleph: Alliance for Jewish Renewal Hashpa'ah training. I would be learning to be a Spiritual Director, a one-on-one coach for seekers who want to refine their relationship with the Divine.

This is a story prompted by the experiences with my Spiritual Director, spiritual teachers and spirit buddies over the last year. They listened deeply and taught me to notice with extreme attention my heart messages and life as it is offered to me. Spiritual direction is about personal reflection, intuition, guidance, and *Shefa* (Divine flow). It can include the push from deep within you, or the call from beyond you, to do something you have never done before.

I found myself diving into a three-year commitment of intense study, mostly done from a distance. The teachers are amazing and challenging. The colleagues are extraordinary, provocative, and supportive. Out of the 18 of us, I was to be one of the first four experimental non-ordination track students to learn this practice. We are yearning, exploring, and developing together.

The study includes much content, for example Kabbalah, and Jewish metaphor in scripture about personal transformation. But, it is really about deep self-examination and reflection of God's role in one's life; what you see in your higher self. One day my soul looked in that mirror and saw that it was clinging to a pattern, out of fear of not having an identity. So, Shalom, Goodbye! It was time to let go of work I had been doing for over eight years with the drug and alcohol recovery community at the Home of New Vision.

I was terrified, but was drawn to the notion that by cracking myself open and creating a space, I could move from fear to awe and allow something new and inspiring to flow in. I felt both empty and liberated. There was a hole in my life where a lot of my purpose and service used to be. Could I accept being in the unknown?

Maybe empty could stretch into expansive, inviting in a new Shalom, a beginning. I was not shattered but sorted out. My parts were up for evaluation. Would my healing work with recovering addicts continue? Now I would not be a spiritual teacher anymore. Would I ever teach exercise again? Will I do more chant leading? Would this Spiritual Director thing be something I can actually do? And would anybody want to do it with me?

Spiritual direction is about personal reflection, intuition, guidance, and Shefa *(divine flow).*

I felt uncertain and fragmented yet I retained my *emunah*, my faith. I trusted that the Holy One of Being was sending these intuitions, opportunities and what looked like rash insights and actions for a reason.

The Director of the Michigan Polarity Center (my healing profession) invited me to present on Kabbalah and Polarity at our annual professional conference in April 2014. For two months I immersed myself in the swirling ethers of 1) Jewish theology and Kabbalah and 2) the chakras, and the positive and negative electric currents that run the human body. The presentation created a new *Shalem*, whole, out of two important parts of my identity. Hashem was working overtime to offer me challenges.

Rabbi Shefa Gold came to stay with me for the celebration of Rabbi Elliot Ginsburg's and Pardes Hannah's 20th Anniversary. She took me for a walk on Sunday morning. As is her style, her message was brief and to the point: "It is time for you to stop acting like you are just a student. It is time for you to step in to your mastery. One of the things you have to do is write and publish about what you do." She, of course, was thinking of my chant leadership.

But Adonai had something else in the pipeline for me. Two days later, after the Fair Foods Network open house, I was chatting with Susan Ayer. We were catching up on life. When I mentioned the Spiritual Direction training she said, "Oh, you should write an article about that for the *Washtenaw Jewish News*." This amazed me as a direct manifestation of Shefa's instruction.

The following month I went for the Aleph "Smicha" week in Oregon. It was only the second in-person intensive week for my three-year Spiritual Direction certification. I was not in a great place psychologically. I was still feeling uncertain, vulnerable, un-integrated. The most inspiring thing that happened was also the most devastating. Reb Zalman Schachter-Shalomi z'l died. All his loving students, our teachers stood fast. Each one knew and honored Reb Zalman's wish that his funeral be small. They stayed in Oregon. As if planned by Reb Zalman, or the One who gives life and takes it away, most of the bearers of Reb Zalman's spiritual legacy were already gathered together. They could mourn, console each other and celebrate his life. The community of teachers and students took off half a morning to do so. Then they carried on with devotion, transmitting or receiving his teachings. I was stunned and inspired by the Shalom held by the leadership. In their personal grief and shatteredness they opted to affirm the Unity of God's will and the unity of the Jewish Renewal community.

By cracking myself open and creating a space, I could move from fear to awe and allow something new and inspiring to flow in.

Returning to Ann Arbor, I was supposed to write my course reflection paper and the article for the *WJN*. Instead I was sucked up into the vortex of another whirlwind. Clicking away at my computer I suddenly closed the file I was working on and opened up the national website for Clinical Pastoral Education, CPE. The teacher who had had the most influence on me during Smicha week is a rabbi who is a CPE supervisor. I was being pulled to train as a chaplain in a hospital. Everyone I had ever spoken to about CPE assured me that it was a transformative part of their rabbinic training. As a non-ordination student it was not required. Yet I knew CPE was the next part of my journey. Furthermore, I knew it was supposed to happen now.

Applying to CPE at St Joseph Mercy Hospital required a week's worth of writing. I turned the application in much later than all other applicants. I was told it was extremely unlikely that I would be accepted this semester. I had to leave for Colorado. I persuaded the supervisor to interview me via Skype, something he had never done before. The next two weeks in Colorado were devoted to writing my *WJN* article and then my Spiritual Direction course paper. I was wrung out. I had been writing for over three weeks. Finally a phone call… Shalom, welcome to CPE! The supervisor had decided I was a fit for his continuing class of chaplains.

The supervisor and this cohort are now my fellow seekers and guides, along with my rabbis and Jewish spirit buddies. I feel closely held as an evolving chaplain. My eight years of experience with the drug and alcohol recovery community is proving invaluable at St Joe's Hospital. I have started counseling two Spiritual Direction seekers. I am leading the chant circle. My healing clients are returning.

With the Spiritual Direction process paying attention to my inner guidance, God's voice within has brought me this far. My various identities are being illuminated. They are shining independently and in relationship to each other. They are shifting and creating readiness to reassemble into the next stage of my emerging identity as a Spiritual Caregiver. I am not sure when, but I feel the small peace, Shalom, of knowing that I will eventually step into a new wholeness, a different harmonious Shalem. ■

Continued from previous page

outh.Annarbor@gmail.com

Kadima goes to Ice Skating at Vets
Saturday, January 24, 12:30–2:30 p.m.

Meet at Veterans Park Ice Rink, 2150 Jackson Ave, for skating and pizza.

Cost: $15. RSVP by January 19 to TBEYouth.Annarbor@gmail.com

Families with Young Children (FYC): Shabbat Service times every Friday
Fridays, December 5, 12, 19, 26

Tot (0–5 year olds) Shabbat Services led by Rabbi Levy, and Cantor Hayut, 6 p.m.

Dinner for Tot Shabbat, 6:30 p.m.
Popsicle Oneg, 7 p.m.

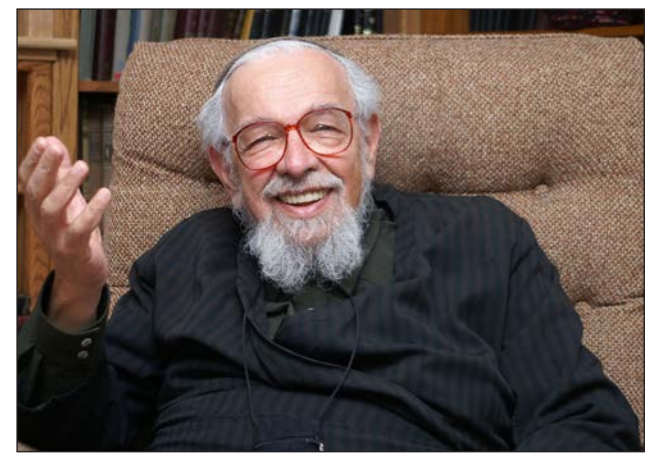
All of your favorite songs, tot bots, tot team, Cantor Hayut and Rabbi Levy will hold Tot Shabbat at 6 p.m. Join in for macaroni and cheese, fish sticks, applesauce, and salad bar at 6:30 p.m. Dinner is just $5 per person and this year you can buy a $20 punch card ahead of time for a discounted price. Punch cards are available in the TBE office. ■

Explore the teachings of Reb Zalman Schachter-Shalomi

Lucinda Kurtz, special to the WJN

Rabbi Elliot Ginsburg, of Pardes Hannah, the Jewish Renewal Community in Ann Arbor, will be teaching a year-long course of study on the teachings of Reb Zalman Schachter-Shalomi, the founding visionary of the international Jewish Renewal movement. Reb Zalman, like other Hasidic masters, encouraged followers to seek a direct experience of the Divine through practices inspired by Jewish mystical tradition and promoted doctrines such as eco-kashrut that integrated contemporary concerns into Jewish practice. Reb Elliot received his rabbinical ordination from Reb Zalman in 1998 and founded Pardes Hannah in 1994 to bring this powerful practice of Judaism to the local community where he is also a professor of Judaic Studies at the University of Michigan.

One Sunday morning each month, Reb Elliot will help those in the community interested in learning more deeply about Reb Zalman's work explore his writings, meditations, chants, approach to prayer, and his "re-formatting" of Jewish tradition to restore its vitality and accessibility to those engaged in contemporary Jewish spiritual practice. Suggested readings from Reb Zalman's prolific works will assist participants delve more deeply into the material during the two-hour monthly teaching.



Reb Zalman Schachter-Shalomi

The class began on November 16, with the topic, "Paradigm Shifting and the Jewish Spiritual Future." Each successive session will explore a different topic and use a variety of mediums to bring the teachings alive. Visit the Pardes Hannah website to see a full list of each month's offerings, key books and suggested readings, video clips, and other materials at pardeshannah.wordpress.com. The classes are free for members of Pardes Hannah and $10 per session for nonmembers. Classes are held 11 a.m.–1 p.m. For more information, contact Lucinda at 635-9441 or Jade Jensen at jadejensen@gmail.com. ■

Beware of Greeks bearing gifts— a Chanukah perspective

Rabbi Aharon Goldstein, special to the WJN

The Talmud describes the miracle of the single cruse of oil. When the Greeks entered the holy chamber of the Holy Temple in Jerusalem, they rendered all the containers of holy oil impure by removing the priestly seal. Subsequently, when the Jewish forces turned the tide and took the advantage, they searched for sanctified oil with which to relight the menorah that stood in the temple. There was only one cruse that still had the seal from the high priest. One cruse would normally only be enough oil to last for one day, but God created a miracle and it lasted the full eight days which were required to make sanctified oil.

So now we have to understand a couple of points. First, if the objective of the Greeks was to prevent the Jews from lighting the menorah, why didn't they destroy the oil rather than merely unsealing all but one of the cruses and thereby rendering them unfit for use in the Temple? Secondly, why does the Talmud emphasize the oils that were in the holy chamber? We have to say they defiled all the oils in Jerusalem and the surrounding area, not only in the Temple, because if there was holy oil anywhere in the area it would have been available to use for the eight days required for making more holy oil. So why does the Talmud specifically refer to the oil of the holy chamber and not to all the oil in the general area? The Talmud is very careful in the choice of language. The manner in which these events are described indicates to us the ultimate objective of the Greeks in their attempted conquest of Judea. Their objective was not to disrupt the lighting of the menorah. The wanted the Jews to light the menorah—but with unholy oil. This is why they specifically let the oil remain there and merely broke the high priest's seals on the cruses. In this point we find hidden the main principle of Chanukah. The war between the Greeks and the Jews was a head-on collision between two worldviews.

Rabbi Aharon Goldstein

On the one hand, was the Jewish world of Torah, of having faith in God, and living a life based on self-abnegation, subjugation to God? On a daily basis, in every aspect, a Jew should make their life holy. This is in opposition to the Hellenistic culture's existential view with their emphasis on the primacy of the physical aspects of life over the spiritual aspects of life.

This is the crux of the purpose of the Greek's war against the Jews. They did not want the Jews to transgress the laws of the Torah. In the example of the menorah, they weren't asking the Jews to stop the ceremonies of the Temple, (i.e., lighting the menorah), but they wanted to omit the holiness aspect of subjugation to God's will. They were willing to let the Jews study the Torah—but only in the context of it being a human philosophy—not a blueprint for living given by God.

The Greeks agreed that the Jews should light the menorah. Where they differed was that they wanted the light given off should be Greek light not sanctified Jewish light. This is why they unsealed (defiled) rather than destroying the oil.

On a daily basis, in every aspect, a Jew should make their life holy.

A menorah that is burning pure, holy, uncontaminated oil symbolizes the pure, holy, culturally uncontaminated lifestyle of a Jew. The Greeks were trying to remove the purity and holiness of Judaism and "contaminate" it with the Hellenistic culture.

So, the answer to the question we previously asked regarding the Greeks' intentionally not destroying the oil, but merely rendering it impure, is so that the Jews would perform the ritual of the burning of the menorah but without the holy oil and holy light that made the ritual holy. The answer to the question of why the oil of the holy chamber was singled out from all the oil in Jerusalem is that the Greeks wanted the impure oil to be readily accessible to the Jews.

The Jews were not only fighting the Greeks in this war. The Greeks had made cultural inroads and had many Jewish supporters for the introduction of Hellenism into Jewish culture. They had convinced many Jews that a "little bit" of Hellenism wouldn't harm the integrity of Jewish life. However, the Hasmoneans were not blinded by the temptation of small compromises of Greek philosophy into Jewish practices and thinking that it would have no deleterious effect. They saw through the Greeks' plan and understood the long-term implications They knew that introducing outside philosophy would render impure the pure love and faith that the Jewish people have for God. This is what the war was about—to ensure the purity and sanctity of Judaism from outside influences.

The story we tell every year of this war that happened over 2,000 years ago is still instructive to us in our modern times. Even (and especially) today a Jew should be careful, both literally and metaphorically, when "lighting the menorah" to ensure that the "oil" is Jewishly pure and uncontaminated by other belief systems that might diminish our pure faith in God. We should not use the oil that has been affected by other influences. We have to stick with the one cruse of pure oil, which is the pure faith that every Jew has. And like God made the miracle of the oil lasting the requisite number of days, we also will have the ability to overcome all of the challenges that surround us and be protected so that we will be able to maintain our pure faith in God. ■

The story of the little jug of oil

Rabbi Robert Dobrusin, special to the WJN

We all know the story. It's one of the first stories that we learn and teach our children. The little jug of oil that burned for eight days instead of one is, for many, THE story of Chanukah.

Because it is so well known, it is important to take a critical look at this story and consider its meaning and its place in our observance of Chanukah and in our faith in general.

As with many stories in our tradition, I prefer not to address the question of whether it really happened. In the end, the objective truth of the story is irrelevant. At the very least, it is a wonderful myth in the greatest and most respectful sense of the word, and it must be preserved from generation to generation.

But, to magnify the importance of the story and to focus on it at the exclusion of all of the other facets of this holiday, is misguided. So, let's take a minute to see the story in perspective.

The first time that this story appears in our tradition is in the Talmud as an answer to the question: "*Mai Chanukah*"? What is Chanukah? And, why do we celebrate it? The Talmud's answer is that when the Maccabees entered the Temple they only found enough oil to last for one day, but a miracle occurred and the oil lasted for eight days. So, in tribute, the Maccabees decided to ordain eight days of celebration every year.

One reason for telling this story is to explain why Chanukah lasts eight days. There is another, and much better answer to this question, which our rabbis already knew. According to the second book of Maccabees in the Apocrypha, after conquering the Temple, the Maccabees wanted to celebrate the festival of Sukkot, which they had missed because they were in the midst of battle. So, according to the book, they took lulav and etrog, the symbols of Sukkot, and celebrated for eight days, ordaining an eight day holiday each year to remember this celebration of deliverance.

Rabbi Robert Dobrusin

This story seems to make much more sense and is clear enough. So, why tell the story of the oil in the Talmud?

There are many who say, and I agree with this completely, that the rabbis of the Talmud wanted to insure that there was a "God-centered" miracle associated with the holiday. It would be easy to assume that it was the Maccabees' courage and strength that brought the victory. While the Talmudic rabbis didn't read the soldiers out of the story, it is clear that they wanted to emphasize matters of faith in God, and since only God could make one day of oil burn for eight days, the story gains prominence.

There are also many who speculate that the rabbis were also very concerned about celebrating a holiday based on a rebellion against the ruling power, and downplayed the role of the Maccabees to avoid suspicion of fomenting further rebellion.

Thus, the story of the oil becomes a metaphor for the victory of the Maccabees, a victory that, in the minds of the rabbis, was not brought about only by courage and bravery but by divine intervention as well.

It often occurs to me, though, that perhaps there is another aspect to the story of the oil.

In the Talmud, the jar that is found is identified as having been pure; sealed with the seal of the *kohen gadol*, the High Priest. We know the Maccabee brothers were *kohanim*. It strikes me that the rabbis of the Talmud might have been using the oil as a parable. A small jar of pure oil represents the small army that shouldn't have been sufficient to win the battle, but was able to do much more than would have been expected of them. Thus, the story of the oil becomes a metaphor for the victory of the Maccabees, a victory that, in the minds of the rabbis, was not brought about only by courage and bravery but by divine intervention as well.

So, it's a fascinating story and as I wrote earlier, we should continue to tell and to celebrate this story, but we should be careful not to focus too much on the literal story. Instead, we should be concentrating on teaching our children the importance of courage, strength and commitment to one's ideals and identity. That is the story that Chanukah represents. The oil story can be part of the big picture of Chanukah, but we shouldn't be surprised if our children (and we ourselves) start to roll our eyes a bit when we realize that the story isn't quite as dramatic as some of the other great stories of our tradition: the Exodus, the giving of the Torah among others.

Keep the story and tell it proudly, but make sure it is only one small piece to this great holiday. And, remember, that Chanukah, as great a holiday as it is, is only one of the many celebrations in the Jewish year that reflect the ideals and values of our tradition.

May our homes be full of the light of that tradition throughout the year. ■

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Your gelt helps the vulnerable in our community in hundreds of cities and towns around the globe—as well as right here at home. So this Chanukah give what gelt you can to Federation. It will brighten your holiday to see how far it goes.

2nd Annual

One Candle for Tzedakah

Thursday, December 18, 2014 6pm to 8pm

6:00 PM
Hanukkah dinner & activities for all ages

7:00 PM
Menorah Lighting & Presentation of donated gifts for Toys for Tots to the Marine Reserve Corps

Show immediately following:
Magic with Tom Plunkard "Master Magician"

Register at www.jccannarbor.org or call (734) 971-0990

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*Family price includes up to two adults and children residing in the same household.

Chanukah menorahs of Israel shed light on Jewish people's past, present, future

By Deborah Fineblum Schabb/JNS.org

As winter arrives and the days grow shorter, outdoor lighting is needed more during the Chanukah season than at any other time of year. This need is taken particularly seriously in Israel, where outdoor menorahs make a nocturnal stroll through city streets a treat for the eyes—and for the spirit.

CREDIT: COURTESY RABBI YEHOSHUA FASS.

Rabbi Yehoshua Fass, of the Nefesh B'Nefesh aliyah agency, lights his Chanukah menorah

The outdoor Chanukah menorah was one Israeli tradition that painters Israel Hershberg and Yael Scalia Hershberg embraced when they made aliyah from Baltimore more than three decades ago. Each year, they place nine shot glasses filled with olive oil (and each topped with a wick) in a simple box fashioned of brass and tin. The box has glass windows and little chimneys.

"It's something of a Yerushalmi (Jerusalemite) artifact since it seems they don't make them anymore," Yael says of the box, which was purchased from a craftsman in the Jerusalem neighborhood of Mea Shearim. "It's very old world, and in its authenticity and its simplicity it has real charm."

The term menorah itself can be cause for confusion, even in Israel. The one used thousands of years ago in the Jewish Temple, which was adopted as a symbol of the nascent state of Israel, has seven branches. But the Chanukah menorah has nine branches—one for each day the scarce oil burned in the reclaimed temple more than 2,000 years ago, as well as a "shamash" to light the rest of the candles and stand guard over them as they burn.

In an effort to stem the confusion, in the late 1800s Eliezer ben Yehuda, the father of the modern Hebrew language, coined the term "hanukkiah," which is how today's Israelis tend to refer to Chanukah menorahs.

But not all hanukkiahs are outdoor affairs. Many of the 70-plus hanukkiahs in the home of Tel Aviv collector Bill Gross and his wife Lisa are just too gorgeous—and too valuable—to expose to the elements.

Gross, however, is intent on "seeing them returned to their original use," which is why he uses a different hanukkiah each year. The rotation includes the 1950 Israeli specimen he used growing up in Minneapolis. "I believe that as soon as you look at them as art objects, it rips them up by their roots. These are objects made for performing a mitzvah and it's only right to let them do that," he says.

Old hanukkiahs also serve as a reminder of those years when the act of lighting them was a risky undertaking. One hanukkiah, dating back to pre-World War II times, is on display in the Holocaust History Museum at Jerusalem's Yad Vashem, where visitors can find it in the section dealing with the Nazi rise to power. Every year, members of the family who donated it—the Mansbachs—take it home to Haifa to light it for the holiday.

"The thousands of personal items in Yad Vashem's collections help us connect with the experience of Jewish men, women, and children during the Shoah," says Yad Vashem Chairman Avner Shalev.

Member of Knesset Rabbi Dov Lipman (Yesh Atid) and his family also use a hanukkiah that reminds them of this dark time in Jewish history—a replica of one constructed of nails in a concentration camp. "It was a gift for my bar mitzvah," says Lipman, a Maryland native who now lives in Beit Shemesh. "As a people we have always used any means at our disposal to survive and to stay strong, and every year when we light this hanukkiah we and our children are reminded of that."

But not all menorahs have survived tough times. Many, like the one Jewish Agency Chairman Natan Sharansky used in a Soviet internment camp 34 years ago, remain only in the memory of those touched by their light. Back in 1980, Sharansky was one of a group of political prisoners and the only Jew. "But when I told them Chanukah was coming, everyone was very enthusiastic," he says.

One friend who worked in the wood shop fashioned a crude menorah of pressed wood from a box for Sharansky. He lit in the barracks on the first night of Chanukah and on several subsequent nights, until a KGB collaborator turned him in and the menorah was confis-

continued on next page

Green Chanukah: oil-conservation miracle inspires environmentalism

By Robert Gluck/JNS.org

The miracle of Chanukah is an epic story of conservation, as one day's worth of oil lasts for eight days in the Jewish Temple. Now, in some circles, energy conservation and energy independence are increasing hallmarks of modern-day Chanukah.

One of the first organizations to emphasize this concept was the Coalition on the Environment and Jewish Life (COEJL), a leading American Jewish environmental group and a program of the Jewish Council for Public Affairs. For Chanukah in 2003, COEJL asked its members to consider ecological concerns alongside the role of enjoyment and aesthetics.

"We had a light-bulb campaign to get folks to change their bulbs to CFLs (compact fluorescent light)," Jared Feldman, COEJL's vice president and Washington, DC director, tells JNS.org. "We came up with the idea of Chanukah as both a holiday of liberation, but also a holiday of resource scarcity. We built off the idea of the limited amount of oil for eight days and how conservation plays in."

Moving forward, COEJL is working on more actively engaging Jewish community relations councils (JCRCs) around the country on these issues, according to Feldman.

"We're thinking about how to use some of the Jewish holidays as a platform to also discuss environmental issues," he says. "This has happened before and it is included in our longterm plans."

This Chanukah, Feldman suggests buying more fuel-efficient cars like hybrids or electric vehicles, buying Energy Star-compliant appliances for homes, and thinking about energy usage at Jewish communal facilities.

"Make sure your communal facilities are built in a way that is energy efficient, because that not only reduces the amount of energy but lowers the energy bill," Feldman says. "We'd all rather put the money into Jewish community education or JCCs or having Shabbat dinners with our friends than huge energy bills. A lot of synagogues and Jewish communal institutions have set up environmental and sustainability committees to look at their facilities. They are now installing green roofs and solar power. This makes a big difference."

CREDIT: COURTESY YOSEF ABRAMOWITZ

Solar power pioneer Yosef Abramowitz with his children Ashira and Zamir as the family uses its bicycle-shaped Chanukah menorah

According to David Krantz—president and chairperson of Aytzim: Ecological Judaism, which runs the Green Zionist Alliance, Jewcology.org, and Shomrei Breishit: Rabbis and Cantors for the Earth projects—Chanukah is the original holiday of energy conservation.

"Think about it. One day's worth of oil lasted for eight days. Imagine if we conserved energy like we did during the first Chanukah and only used one eighth as much energy as we do today," Krantz tells JNS.org.

"Like Passover, Chanukah reminds us to rise up, to challenge the status quo," adds Krantz. "Today, we need to fight for what our ancestors took for granted: clean air, clean water, and clean land. We need freedom from fossil fuels. Learning about the environmental lessons of Chanukah can help light the way."

In what specific ways can Jews celebrate a green Chanukah? Krantz suggests taking on a new environmental commitment for each day of the holiday: On the first day, change incandescent light bulbs to compact fluorescent or better yet, LED bulbs; on the second day, commit to wearing sweaters in the winter instead of turning up the heat; on the third day, plan a garden for the spring; on the fourth day, make a donation to an environmental organization; on the fifth day, disinvest your stock portfolio from fossil-fuel stocks and invest in renewable energy instead; on the sixth day, contact your collegiate alma mater, your synagogue, your local Jewish federation, and other institutions to ask them to follow your example of disinvestment and reinvestment; on the seventh day, commit to eating less meat, which is the largest contributor of greenhouse gases; on the eighth day, call your local member of Congress to advocate for climate-smart policies.

Krantz recommends additional measures that he calls "low-hanging fruit": unplug appliances and chargers when they aren't in use; turn off lights when you leave the room; use fans instead of air conditioning when possible; walk or take public transit instead of driving when possible; and use timers rather than leaving lights on for the duration of Shabbat and Yom Tov.

Solar power pioneer Yosef Abramowitz, co-founder of the Arava Power Company and CEO of Energiya Global Capital, uses a Chanukah menorah shaped like a bicycle each year. It was a gift from Nigel Savage, head of the environmentally focused Jewish non-profit Hazon, after Abramowitz's wife and daughter rode in Hazon's annual bike-a-thon. "This year the festival of lights is about trying to make Israel a renewable light unto the nations, especially as we get solar energy into underprivileged parts of the world," Abramowitz tells JNS.org.

Rabbi Michael Cohen—a founding faculty member of the Arava Institute for Environmental Studies, an Israel-based research and education institute that offers accredited academic programs on cross-border environmental issues for undergraduate and graduate students—says the "timeless message" of Chanukah's oil-miracle story is not to give up hope, even when things seem hopeless.

"Certainly when we look at the state of the world's environment, that can be the case," he tells JNS.org. "But we can't give up hope. The miracle lies in our hands."

The average Jew can prioritize conservation not only during Chanukah but year-round, according to Cohen, who suggested turning off the lights in the room where the Chanukah menorah is lit and performing an energy audit of one's home.

"Make changes so less energy is needed," he says. "Buy a better fuel-efficient car and find the best heating system that is better for the environment. Compost. Use low-energy light bulbs, don't idle your car. Reduce consumption. Chanukah means to dedicate. The holiday is a good time to step back and take stock, and dedicate the decisions we make in our lives to affirm the health of our shared planet." ■

—With reporting by Deborah Fineblum Schabb

Continued from previous page

cated. "The head of the camp called me in and told me, 'This is not a synagogue; you were brought here for punishment, not for praying,'" recalls Sharansky, who promptly embarked on a hunger strike.

The hunger strike made the camp leaders nervous because a commission from Moscow was expected to arrive shortly. On the last night of Chanukah, Sharansky told the head of the camp, "You want me to stop the hunger strike? You give me back my menorah and bring me nine candles. I'll say the prayers and you say, 'Amen.'"

CREDIT: BILL GROSS.

One of the 70-plus hanukkiahs amassed by Tel Aviv collector Bill Gross

Which is exactly what happened. "I prayed the day would come when we will celebrate our freedom in Jerusalem and that all our enemies will hear our prayer and say, 'Amen,'" says Sharansky. Since the prayer was in Hebrew, the head of the camp didn't understand a word but just kept saying "Amen." The next day, after the commission had come and gone, Sharansky was sent back to the camp's prison.

The light from all the menorahs throughout time continues to shine down through Jewish history, says Rabbi Shmuel Rabinowitz, the rabbi in charge of the Western Wall and other Israeli holy sites. Every year, after lighting the official Western Wall hanukkiah, Rabinowitz returns home to light the small silver one his in-laws gave him for his wedding 25 years ago. "A little bit of light takes away all the darkness," the rabbi says through a translator. "And this year, more than ever, we need the light. As a people we need to be united and together, with no fighting or disagreement. We Jews need to connect through this light to the spirit of Chanukah and to each other."

Rabinowitz adds, "At a time of so much darkness, we need to also connect to the power of our Jewish tradition. The light has the power to bring us back to it and to unify us."

The hanukkiah at the home of Rabbi Yehoshua Fass, co-founder and executive director of the Nefesh B'Nefesh aliyah agency, came with his wife Batsheva's grandfather all the way to America from Germany, where he purchased it after the war. "He had lost everything but gathered whatever he could to buy a semblance of Judaism which for him was a sign of rebuilding and hope," says Fass. "And now that it has been passed down to the fourth generation in our family, it also reminds us that Jewish history is still being written and Israel is the homeland for tomorrow's generations of our people."

: COURTESY RABBI SHMUEL RABINOWITZ.

Rabbi Shmuel Rabinowitz lights the Hanukkah menorah at the Western Wall

"Each night when we add a candle and the light grows steadily stronger, we realize once again the importance of being here in Israel, the only place in the world that is truly ours," Fass adds. "Like the miracle of Chanukah, this mini miracle of our ability to return home to Israel is something that we want to publicize to the entire Jewish world." ■

Financial assistance available for teens

Rabbi Ilana Baden, special to the WJN

The Jewish Federation of Greater Ann Arbor has announced the availability of two sources of financial assistance for teens travelling to Israel: The Susan L. Lichter Memorial Endowed Israel Scholarship and Jewish Federation's Subsidies for teen travel to Israel.

Susan L. Lichter Memorial Endowed Israel Scholarship

The Susan L. Lichter Memorial Endowed Israel Scholarship Fund provides two $2,500 scholarships annually for Ann Arbor area high school students to participate in peer group Israel experiences such as semester, summer or gap year programs, which occur between high school and college. Paul and Carolyn Lichter established the fund in memory of their daughter who had a deep connection to Israel. "We wanted to establish this scholarship to keep Susan's name alive in the community and to give other young people the opportunity she had, to have a meaningful Israel experience," Paul shared.

The scholarship application includes the submission of an essay in which students are asked to describe their goals for visiting Israel and how their particular program will help them meet these goals. A scholarship committee will determine the scholarship award winners. Applications for the Susan L. Lichter Memorial Endowed Israel Scholarship must be received in the Federation office by February 23, 2015, and awards will be determined by April 1. Winning essays will be published in the *Washtenaw Jewish News* and on the Federation website.

Federation subsidies for teen travel

The Jewish Federation believes in the value of Israel experiences for teenagers in developing Jewish identity and offers subsidies for teens participating in approved, organized peer trips to Israel. Subsidies are provided for summer, semester and year programs, including gap year programs. These subsidies are not provided for college-age students. The amount of the subsidy varies, based on the number of applicants each year. The maximum any one individual will receive is $1,000. Individuals may receive this subsidy only one time. Subsidy recipients will be asked to share their experiences during and/or after their trip. Applications for Israel subsidies must be received in the Federation office by February 23, 2015, and notification of subsidies will be made by April 1. Applications received after the deadline will be reviewed on a case-by-case basis if funds are still available.

Eligible Programs

Eligible programs for both the Susan L. Lichter Memorial Endowed Israel Scholarship and the Israel subsidies must be at least four weeks in length and be organized by an approved provider, such as those under the auspices of a Jewish youth movement, denominational movements of Judaism, MASA gap year programs, Israeli university teen summer programs, or high school study programs. Scholarships and subsidies are not awarded for family or individual travel and will be paid directly to the programs in which the selected students participate.

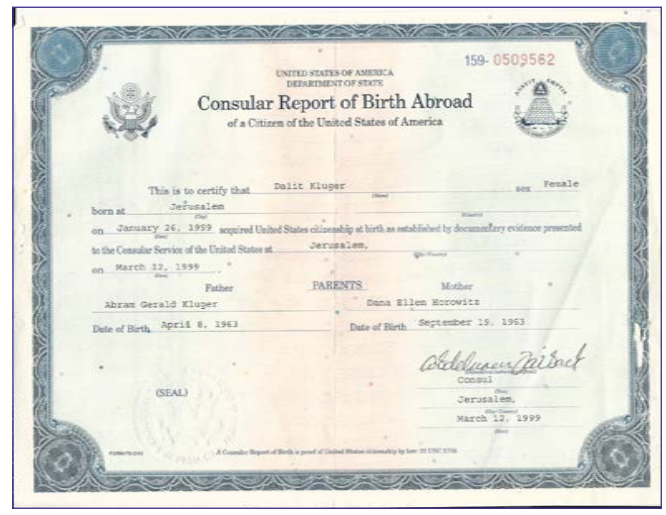
Local high school students interested in applying for the scholarship and/or the subsidy should visit www.jewishannarbor.org or contact Rabbi Ilana Baden at ilana@jewishannarbor.org or 677-0100. ■

Foreign policy disputes go deeper

Dalit Kluger, special to the WJN

In October 2002, Menachem Zivotofsky was born to Ari and Nomi, an American couple living in Jerusalem. Applying for Menachem's U.S. passport, his parents put "Israel" as the birth place. The State Department refused to recognize it. Since 1948 the U.S. government policy has been to register Americans born in Jerusalem without listing the country, Israel. The U.S. believes that formally recognizing Jerusalem as part of Israel, would disrupt the Israel-Palestinian peace process.

The Zivotofsky family sued the State Department. Nearly a decade later, the case has worked its way to the Supreme Court. The hearing of Zivotofsky v. Kerry Case took place on Monday, November 3.



159- 0509562

UNITED STATES OF AMERICA
DEPARTMENT OF STATE

Consular Report of Birth Abroad
of a Citizen of the United States of America

This is to certify that Dalit Kluger sex Female
born at Jerusalem
on January 26, 1999 acquired United States citizenship at birth as established by documentary evidence presented
to the Consular Service of the United States at Jerusalem,
on March 12, 1999

PARENTS

Father: Abram Gerald Kluger
Date of Birth: April 8, 1963

Mother: Dana Ellen Horowitz
Date of Birth: September 19, 1963

(SEAL)

Consul
Jerusalem,
March 12, 1999

As a child born in Jerusalem to American parents, this case has a direct bearing on me. My certificate for a Birth Abroad of a Citizen of the United States has Jerusalem as my city of birth, also without a country listed just like the Zivotofskys. Although oddly, my U.S. passport states Israel as my country of birth. And yet, my family did not sue and it was not I being interviewed on the radio last Monday.

The public perceives the case as a test of U.S. support for Israel and whether the State Department's Jerusalem policy is a good idea in the context of the Israeli-Palestinian conflict. However, the Supreme Court is only ruling on the constitutional issue of which U.S. governmental branch sets foreign policy. In other words, it has everything to do with the president's constitutional power.

Shortly after Zivotofsky was born in 2002, Congress passed, and President George W. Bush signed, the Foreign Relations Authorization Act, requiring the U.S. government to put "Jerusalem, Israel" as the place of birth in Jerusalem-born U.S. citizens' passports if the parents requested it. The State Department, in keeping with the government's longstanding neutrality on Jerusalem's permanent boundaries until a peace agreement with the Palestinians is signed, refused to enforce this law.

Congress wants Israel to be on the passport of American citizens born abroad. The president does not. So the case's main constitutional question is: Who decides? Congress' legislative role is to craft laws, based on compromise among competing parties, maximizing the benefit for all U.S. citizens. The president's role, as chief executive, is to take action as necessary on behalf of the American people; this is particularly true regarding foreign policy.

I believe the president should be free to determine foreign policy issues of this type. The executive branch, with its professional analysts, intelligence networks and military capabilities, is better suited to understand, anticipate, and react to America's foreign policy issues, than Congress.

While I think the president has the right to determine our foreign policy toward Israel from a diplomatic perspective, I also believe that Jerusalem is the capital of Israel and there will be a time when the U.S. government officially comes to this conclusion as well. ■

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HDS students enjoy city council experience

Ali Reingold, special to the WJN

I am FOR cat licensing. Because, what about the sick? What about the hungry? What about the lost? Cat licensing would change everything because people would feed the cats and people would give them shots so they wouldn't get sick and they would not get lost."

1. Deliberation during the mock city council sesson
2. Mayor Christopher Taylor meets with first and second grade students
3. First and second graders present their arguments on the cat licensing issue

"I am AGAINST cat licensing. The problem of cats leaving their waste in other people's gardens does not get solved by licensing. Lots of people let their dogs leave waste on people's lawns and don't clean it up. How can a licensing program solve this?"

One-by-one, citizens of Ann Arbor stood in council c6hambers, and presented compelling arguments for and against cat licensing. However, this was not your typical city council meeting—these citizens and council members were Hebrew Day School students. In October, first and second grade students from HDS visited Ann Arbor City Hall for a specially arranged meeting with then council member and now mayor, Christopher Taylor.

Anticipation and excitement for their visit began back in the classroom, where prior to their trip the students' teachers, Janice Lieberman and Eileen Nadler, helped the class prepare. As part of their social studies unit on community leaders, students identified what they already knew about our local government, and then they posed questions they would like to have answered about the work of city council and the mayor. To learn how issues get decided in the city, they prepared to participate in a mock council session. The group worked to understand the issue of cat licensing, preparing their arguments and practicing their delivery. HDS students spent time developing confidence in delivering these persuasive arguments. They learned the importance of asking critical thoughtful questions, evaluating and critiquing information and appreciating the complexity of the mayor's need to balance varying opinions and multiple perspectives on a wide range of issues.

After a ride on the city bus and a brief walk through downtown, the children sat wide-eyed in council chambers where Taylor entertained dozens of questions about being a member of city government. "How old do you have to be to be mayor?" "Why is there a mayor?" "How much time can you spend with your family?" "How much time do you have to speak to people?" "How much time do you get to sleep being mayor?"

A quick stretch break and a game of Simon Says led into the second part of their visit. It was time for the mock city council session, led by Taylor, to determine whether cat licensing should be passed. Some students made speeches for and against the issue while others acted as city council members, listening intently to the citizens who were trying to persuade them. After some deliberation, the city council members voted to pass cat licensing, but by a very slim majority of five to four. ■

For more information about the Hebrew Day School of Ann Arbor, or to schedule a tour, contact Ali Reingold, director of admissions and marketing, at areingold@hdsaa.org or 971-4633.

Chabad Hebrew School expands — and focuses on hands-on learning

Chana Sara Elias, special to the WJN

Sunday mornings at Chabad of Ann Arbor have catapulted to new levels with the enthusiasm of children learning about Judaism and improving their Hebrew-literacy skills. Chabad has always had Jewish education for children, however, this year the focus has shifted to not just teaching the children about Judaism, but engaging them through new hands-on learning activities.

Liora Rosen, mother of fourth-grader Halle, said she feels that her daughter has a better grasp of abstract concepts through this new learning style. "She came home one day and picked up a paper airplane and asked, 'Mommy, do you know what this is for? A paper airplane is like God. God is the force that makes you go whoosh!'" said Rosen.

During weekly classes, hands-on learning is used to describe abstract concepts such as the paper airplane. There are also larger projects to engage the students in each Jewish holiday. For Rosh Hashanah, there was a shofar factory and a Tashlich fishing game. During Sukkot, the students built graham cracker sukkot and discussed what constituted a kosher sukkah. CHS intends to include other programs like the matzah factory in preparation for Passover.

The teachers—Chanchi Goldstein, Esther Goldstein and Shternie Zwiebel—feel that this type of learning is essential to give the children a sense of pride for their heritage and a personal connection to the holiday or Jewish topic.

Zwiebel, the director of Camp Gan Israel and Chabad Hebrew School, said that she has wanted to continue the excitement the campers have for Judaism in CGI throughout the year. She says that through the newly focused CHS, this idea is finally coming to fruition.

Stacey Lee, mother of CHS third-grade student Samantha, said she sees this excitement and understanding in Samantha. "She is really getting a grasp of it [Judaism], not just the specifics, but also the meaning of it and personal relevance," said Lee.

One part of the day is devoted to prayer and Judaic education while during the other half of the day, the focus shifts to learning how to read, write and speak Hebrew. There are five different Hebrew levels, starting at the most basic level of learning the Alef-Bet, to the fifth level where Israeli Nadia Savir teaches the students that come from a home where Hebrew is spoken.

Students explored the Torah with Rabbi Goldstein at Simchat Torah celebration

For the first four levels, CHS teaches Hebrew through a new program called Cap It. According to the Cap It website, the program is designed to encourage retention of Hebrew students, as well as a fast progression through the levels. Each lesson comes with an object that helps the students to remember the sound of the letter or vowel. CHS's goal is to have all of the students fluent in Hebrew reading by the end of the year.

"This is a whole new way of learning Hebrew and the kids are loving it," said Zwiebel ■

For more information about CHS or to enroll your child, contact Shternie Zwiebel at director@mycampganisrael.com or 995-3276 ext. 5. To find out more about Cap It, visit http://capitlearning.com.

Mark your calendar for March Kids Care Fair

Sarah Schneider Hong, special to the WJN

The Jewish Family Services Kids Care Fair will take place on Sunday, March 15, 2015, from 2–5 p.m., at the Travis Pointe Country Club in Ann Arbor. The Kids Care Fair will engage and energize community children and youth about service and giving back. Activities at the event will include a food pantry scavenger hunt; disability awareness activities; numerous crafts projects related to tzedakah, families, and helping isolated older adults; water conservation learning while swimming in the heated indoor pool; family/kids Yoga; music and musical instrument petting zoo; and more. The above activities are designed for children ages 2–10 and their families, but there is an additional layer of service-learning for "the big kids." Older youth from local community organizations will have the opportunity to plan, organize and execute booths and activities at the Kids Care Fair. In this way, the Kids Care Fair will be an event that is truly by kids, for kids, entirely focused on the mitzvah of service.

Proceeds from this event will directly support families in the local community, with all funds raised going to the JFS Food pantry and to subsidize counseling services for families in need. In addition to giving young people the chance to learn and experience more about serving others, the fair will act as a springboard for future charitable deeds and projects. The Kids Care Fair will actually serve as the kick-off event for year-long service learning programming and opportunities for children, families and youth at JFS. ■

More information, including opportunities to register for the event and donate, will be forthcoming soon. If you have suggestions, resources to contribute or would like to assist with planning or volunteering, contact Sarah Schneider Hong at sarah.hong@jfsannarbor.org.

From Ebola to Iraqi refugees, Israeli aid group tackles world's most difficult crises

By Sean Savage/JNS.org

Known primarily for their military prowess and high-tech ingenuity, Israelis are often overlooked when it comes to their global engagement. But IsraAID, an Israeli non-profit and non-governmental organization founded in 2001, has been on the frontline of every major humanitarian crisis of the 21st century—including today's most difficult hotspots in Iraq and West Africa.

"Our mission is to efficiently support and meet the changing needs of populations as they strive to move from crisis to reconstruction and rehabilitation, and eventually, to sustainable living," Navonel Glick, IsraAID's program director, told JNS.org.

Drawing on Israel's military expertise and robust healthcare system, IsraAID has tackled humanitarian disasters in 22 countries, including the earthquakes in Japan and Haiti, refugee situations in South Sudan and Kenya, and Hurricane Katrina and Superstorm Sandy in the United States.

In early October, IsraAID supplied mattresses, blankets, food, and hygiene kits to more than 1,000 people in the Dohuk and Erbil refugee camps in Iraq's Kurdish region.

Providing aid to refugees in the Arab world is no easy task for an Israeli organization, especially in countries as hostile to the Jewish state as Iraq, which has been overrun by jihadists from the Islamic State terror group.

"This is an issue that is very sensitive, but not for the reasons that one would expect," Glick said. "More than our security, our concern is how to make sure to protect the people that we are helping. Having people we want to assist become the target of Islamic State sleeper cells within camps would be horrendous."

The plight of Iraq's Christians and Yazidis is eerily similar to the story of the country's former Jewish community. The modern persecution and expulsion of Iraqi religious minorities draws many parallels to the waves of attacks on, and eventual expulsion of, Iraqi Jewry during the mid-20th century. Nearly 135,000 Jews were forced to leave Iraq from 1948 onwards.

"We decided to launch this project because of the incredible needs of the displaced populations fleeing death and abuse at the hands of the Islamic State," said Glick. "They are coming with absolutely nothing but the clothes on their backs."

According to estimates, more than 1.8 million Iraqis have been displaced by Islamic State. Christians in particular have been singled out by the jihadists, with many being forced to convert, leave, or die.

Most of the refugees living in Iraq's Kurdish region are Christians and Yazidis who fled from Islamic State during the summer. A video recently posted by IsraAID shows the organization's truck arriving at a refugee camp in Kurdistan, with relief workers being warmly greeted by the refugees as they distribute the humanitarian items.

CREDIT: ISRAAID.

IsraAID delivers mattresses and blankets (among other supplies) to Iraqi refugees in Kurdistan

While Israel does not have diplomatic relations with Iraq, Israel and the Kurds maintain warm relations, and Israeli Prime Minister Benjamin Netanyahu has backed Kurdish independence.

"We do not want to hide our identity, and to be honest, with those who knew where we were from, we never encountered any animosity whatsoever—quite the opposite at times, in fact," Glick said.

IsraAID is funded by a diverse group of sources—including North American Jewish communities, Christian partners, foundations, corporate sponsors, and private individuals. The American Jewish Committee (AJC) recently announced that it would provide assistance to IsraAID's efforts in Iraq and West Africa. AJC has partnered with IsraAID in the past on a number of humanitarian relief missions.

"AJC has long responded to humanitarian crises around the world," Kenneth Bandler, AJC's director of media relations, told JNS.org. "Our partnership with IsraAID began about a decade ago to offer an international Jewish response to manmade and natural disaster and emergency situation."

"IsraAID's ability to send quickly much-needed humanitarian and medical experts and supplies and to be among the very first on the ground is impressive, and, importantly, demonstrates that Israelis can and do assist others," added Bandler.

continued on nex page

Continued from previous page

Currently, IsraAID is the only Israeli entity present on the ground in West Africa amid the Ebola crisis. Glick, who currently is in Sierra Leone to help lead the organizations efforts there, described the situation was "very worrying."

The Israeli Foreign Ministry and MASHAV - Israel's Agency for International Development Cooperation have jointly begun sending aid to the region, including the deployment of mobile field hospitals that feature isolation units and protective gear for medical professionals.

Despite increasing international assistance, more than 4,000 people have died so far in the Ebola outbreak.

"The Ebola outbreak continues to spread, and while an increasing amount of international support is coming, the healthcare workers that have been on the frontline of the fight for over five months now are absolutely exhausted, burnt out, and traumatized," Glick said.

In Sierra Leone, IsraAID is beginning to provide training to address the psycho-social impact of Ebola.

"Most people realize the very direct medical efforts necessary to tackle the disease, but only now are people starting to realize the psychological toll that the outbreak has had on huge sections of the population—from fear of infection, to grief for whole families and communities that have been decimated, all compounded by increasing stigma towards survivors and the families of victims," Glick said.

According to Glick, the reaction to IsraAID training has been very positive among the people of Sierra Leone and the country's government—including support from the First Lady of Sierra Leone, Sia Koroma, who is a trained psychiatric nurse.

Though the crisis in West Africa is serious, Glick said people around the world need to stop the panic and hysteria surrounding Ebola. He said the sensationalistic global reaction to the outbreak is leading to a growing stigma associated with people from West Africa and hampering efforts to combat the disease.

"This disease is indeed dangerous and scary, but it is not easily transmitted, and even in the affected countries, there are still millions of people that are living their lives every day," he said.

Glick said IsraAID is committed to continuing to provide aid to Iraqi refugees as winter approaches, and he believes that the Ebola outbreak in West Africa is also a long-term project that may take several years to contain and heal.

"The road to containing and eventually beating this disease is still a ways away, and mitigating its psychological impact will probably take years," he said. ■

CREDIT: ISRAAID.

IsraAID delivers humanitarian supplies to Iraqi refugees in Kurdistan

Israeli inventor to be honored by American government

By United with Israel Staff

Dr.Eli Harari, founder and former chairman and CEO of SanDisk, an Israeli who lives in America, is to be awarded with the National Medal of Technology and Innovation. This award is America's highest recognition for achievement and leadership in advancing the fields of science and technology.

Dr. Eli Harari

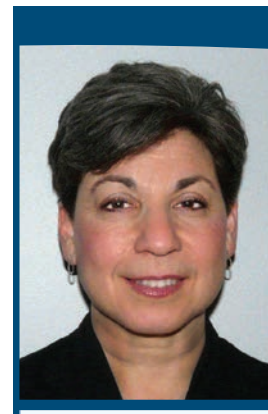
"These scholars and innovators have expanded our understanding of the world, made invaluable contributions to their fields and helped improve countless lives. Our nation has been enriched by their achievements and by all the scientists and technologists across America dedicated to discovery, inquiry and invention,"U.S. President Barack Obama said in Washington on Friday, when announcing the recipients.

Over the past 26 years, Harari and the Sandisk Corporation have developed the flash memory drive, otherwise known as the disk-on-key. This development has revolutionized almost every field of technology, enabling the advancement of various innovative projects.

"We're now connected in ways that would not be possible without the technologies that Eli helped pioneer, and we're well positioned to take on new market segments, such as enterprise data centers," declared Sanjay Mehrotra, co-founder, president and CEO of SanDisk. "Eli has had a profound impact on the entire technology landscape, and in doing so, has truly changed the world as we experience it today. His lifelong intellectual and technical achievements are well-deserving of the National Medal of Technology and Innovation."

From a Silicon Valley start-up in 1988, SanDisk now employs more than 8,000 people worldwide and has more than 5,000 patents and $6.5 billion in annual sales.

The National Medal of Technology and Innovation is an honor granted by the President of the United States to American inventors and innovators who have made significant contributions to the development of new and important technology.



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What will ADL's priorities be in a post-Foxman era?

By Jacob Kamaras/JNS.org

What message is the Anti-Defamation League (ADL) sending to the Jewish community through its recent selection of White House aide and social entrepreneur Jonathan Greenblatt to succeed longtime National Director Abraham Foxman?

While some are praising ADL for thinking outside the box with its hire and trying to appeal to a younger demographic, others are concerned that Greenblatt is too visibly partisan and that his past experience may signal ADL's de-emphasis of the fight against anti-Semitism in favor of civil rights work. But most agree that replacing Foxman, who will retire in July 2015, is no small task for one of the highest-profile American Jewish organizations.

The 74-year-old Foxman, who has become almost an institution unto himself and is considered by some to be a de facto spokesman for the Jewish people, has been ADL's national director since 1987.

"When you [as an organization] are coming off of a period that has been so dominated by a leader, the history is that the next person often becomes kind of a human sacrifice," said Ed Rettig, a consultant for Jewish organizations and former director of the American Jewish Committee's Israel office.

ADL's mission statement says that it "fights anti-Semitism and all forms of bigotry, defends democratic ideals, and protects civil rights for all." At a time when global anti-Zionism and anti-Semitism (and the convergence of the two) is on the upswing, particularly in Europe, some Jews have criticized ADL for taking too many detours into alternate issues and fear that Greenblatt's lack of experience in the area of anti-Semitism will exacerbate the trend.

Greenblatt, a 43-year-old grandson of a Holocaust survivor, currently serves in the Obama administration as Special Assistant to the President and Director of the Office of Social Innovation and Civic Participation in the Domestic Policy Council. He also founded the Impact Economy Initiative at the Aspen Institute think tank and co-founded the bottled water producer Ethos Brands, which donated to global clean water programs and was eventually acquired by the Starbucks Coffee Company.

"We had a number of terrific candidates, and it was a difficult decision," ADL National Chair Barry Curtiss-Lusher told JNS.org in an email statement. "What set Jonathan apart was his passion for our mission, how he articulated his core values and his Jewish identity in the context of our mission, and his experience (and success) in 'thinking outside the box' as a social innovator. We think he represents continuity of purpose and policy, but with a fresh approach."

Yet the fact that Greenblatt's area of expertise is "social domestic policy" suggests that ADL "wants to continue moving in the direction of emphasizing liberal social policy positions, as opposed to emphasizing fighting anti-Semitism and defending Israel," Zionist Organization of America (ZOA) National President Mort Klein told JNS.org.

Charles Jacobs—head of the Boston-based advocacy group Americans for Peace and Tolerance (APT), which has clashed with the ADL New England Region over what it calls ADL's rush to exonerate the Newton, Mass., public school district in a controversy over anti-Israel texts in high schools—believes Foxman's legacy "consists mainly in his refusal to have the ADL shift its focus to take on the 'new anti-Semitism,' an ideology created by left-wingers and Muslims engaged in a global campaign against the Jewish state and its supporters."

"ADL used Jewish donations to push for such things as immigration reform, gay marriage, and women's rights, seemingly uncomfortable with focusing ADL's work primarily on fighting to protect Jewish interests, even in these daunting times," Jacobs told JNS.org.

Echoing that sentiment is Chicago-based attorney Joel J. Sprayregen, a former national vice-chair of ADL who ended his involvement with the organization about a decade ago.

CREDIT: ADL

Jonathan Greenblatt, at the ADL Annual Meeting in 2014

"The ADL has been a great champion for civil rights over the years, but of course it's a defender of the Jewish people, and I think they've blurred that mission in recent years, getting involved with things like bullying which are not part of an essential civil rights or Jewish mission," Sprayregen told JNS.org.

With the hiring of Greenblatt, Foxman and ADL "have doubled down on this tragic abandonment of Jewish interests in favor of an ill-defined universalism," said Jacobs.

ADL's Curtiss-Lusher, however, denied any shift away from the organization's prioritization of fighting anti-Semitism.

"We do advocate for civil rights for all people, and have done so since our founding in 1913," he said. "But what makes ADL special is distinctly our focus on anti-Semitism. That is needed in today's world more than ever, and our succession committee had that in mind when we selected Jonathan."

Ed Rettig argued that ADL's multiple priorities don't come "at the expense of the other."

"It's not a zero-sum game between the two, they're all part of the same picture," he said.

Dr. Steven Windmueller—a professor of Jewish communal service at the Los Angeles campus of Hebrew Union College and the author of an assessment of ADL's role in American Jewish life for the organization's centennial in 2013—praised ADL for choosing a successor to Foxman whose "story reflects the new generation of Jewish leaders, whose careers have joined together social entrepreneurship and political activism."

"With his array of business and political connections, Jonathan should be able to attract a broad circle of millennials and Gen X-ers to the ADL enterprise while retaining the loyalty and commitment of the agency's existing leadership base," Windmueller told JNS.org.

"The fact that ADL reached out to an achiever like Greenblatt bodes well for the organization," said Rettig. "It shows a lay leadership with creativity, willing to reach outside its comfort zone."

Yet even those who commended ADL's hire acknowledged the difficulty of this particular succession process.

Giving the example of a synagogue with a rabbi who has served for decades, Rettig said that it is usually not the immediate successor, but rather "only the next person who is able to build something new."

"I'm sure that ADL is aware of this difficulty, but I don't know how much you can do about it," he said.

Windmueller explained that fundraising may be a challenge for Greenblatt because donors "identified with Abe and gave to Abe on behalf of their interests in fighting anti-Semitism, or building advocacy for Israel, or dealing with civil liberties issues and other matters that are a focal point of ADL's agenda." He said the question for ADL will be, "How will they be able as an institution to hold on to and retain the loyalty and support of traditional donors who were so tied to and so aligned with Abe, so that they can continue to flourish and grow their agenda?"

Jay Ruderman—president of the Ruderman Family Foundation, which prioritizes disability issues, Israel-Diaspora relations, and modeling the practice of strategic philanthropy—said Greenblatt might be faced with the challenge of living in Foxman's shadow.

"I don't think Abe's going to disappear," Ruderman told JNS.org. "I think he'll be out there on the stage. And [Greenblatt] will probably have to work to redefine the organization. A lot of people are looking to see the direction the organization takes. Organizations do change. There are leadership changes, with staff leadership and lay leadership, and that's okay. But they have to find their place and their voice, and the role that they play in the community."

Leading up to ADL's leadership transition in the summer of 2015, it is Foxman's voice rather than Greenblatt's that will likely continue to come under scrutiny. Amid this year's controversy over the New York Metropolitan Opera's production of "The Death of Klinghoffer"—an opera that Jewish communal observers have protested for its glorification of terrorism and promotion of anti-Semitic stereotypes—Foxman said in June, "While the opera is highly problematic and has a strong anti-Israel bias, it is not anti-Semitic."

"If ADL can't recognize the Klinghoffer opera as anti-Semitic, do we really need an ADL?" said Sprayregen. "Let's hope Greenblatt can restore ADL's reputation to what is was under former national executives [Benjamin] Epstein, [Arnold] Forster, and [Nathan] Perlmutter."

Foxman also took heat for recently saying that the White House, by criticizing an anonymous senior Obama administration official's "chickenshit" insult of Israeli Prime Minister Benjamin Netanyahu, brought "closure" to the controversy surrounding the usage of that slur.

"It is wrong for the ADL to seek to silence the rest of the Jewish community by unilaterally declaring that the case is now closed," ZOA said in a press release on Nov. 7. "ADL does not speak for the Jewish community, only for themselves and their supporters. … This closure statement is really a dereliction of ADL's sworn duty to fight defamation of Jews and Israel."

Was ADL's stance on "chickenshit" a sign of things to come? ZOA's Klein fears that might be the case, calling it unwise for ADL to hire a visibly partisan figure such as Greenblatt.

"How will he be able to criticize President Obama when he takes over [for Foxman]? He'll never do it," Klein told JNS.org.

Further partisan-related concerns have surfaced regarding the ties of the Aspen Institute think tank, Greenblatt's former employer, to liberal billionaire philanthropist George Soros. The think tank has received at least $400,000 in funding from Soros's Open Society Institute. Soros has funded a number of anti-Israel organizations that are aimed at delegitimizing Israel globally, shifting U.S. public opinion against Israel, and promoting fringe political opposition groups inside Israel, according to the watchdog group NGO Monitor. Soros also funds the left-wing lobby J Street, which says it exists to bring about a two-state solution but has often come under fire for partnering on programming with anti-Israel organizations such as the campus group Students for Justice in Palestine.

Sprayregen said Greenblatt's ties to Obama and Soros "are cause for concern, but Mr. Greenblatt is entitled to be judged on what he accomplishes for ADL."

"We feel strongly about the importance of being non-partisan," said Curtiss-Lusher. "Many of the candidates had affiliations of various sorts, political and otherwise. Jonathan joins us to lead ADL. There is nothing partisan about that, nor should there be."

Windmueller said the move from Foxman to Greenblatt might be eased by the fact that ADL's agenda "is so potent, so significant at this moment."

"I think that there may well be a natural transition because of the alarm that has gone off with regard to whether or not we're seeing a kind of resurrection of some new forms of anti-Semitism, or some old forms of anti-Semitism in new coverings," said Windmueller.

Similarly, Curtiss-Lusher said, "The advent of a new leader creates an opportunity to talk about our strength as the leader in the fight against anti-Semitism and all forms of hatred, bigotry, and discrimination."

Yet according to APT's Jacobs, ADL has set the wrong priorities in the fight against bigotry by campaigning against "Islamophobia," which he called "a false concept created to block any criticism of radical Islamic doctrine and behavior."

"Foxman has said this stance [against 'Islamophobia'] would prompt Muslims to join Jews in fighting against anti-Semitism," he said. "This hope has not materialized."

"ADL will continue to lose relevance," added Jacobs. "Jews who want to fight against the clear and present dangers of Islamic Jew-hatred and left wing anti-Zionism will step up their support of organizations that seriously engage these threats on the campuses, in our communities, and in the media. Jews will continue to abandon an ADL that has abandoned them." ■

Israel's new pioneers work to transform the Negev desert through farming

By Maayan Jaffe/JNS.org

In southern Israel, the next generation of Jewish pioneers is making the desert bloom.

A group of young, Zionist, idealistic adults are cultivating a previously uninhabited area in the northwest Negev on Israel's borders with Egypt and Gaza—growing tomatoes, potatoes, lettuce, cauliflower, pomegranates, olives, and more.

"I am there (in the Negev) because I can make a difference," said Nava Uner, who lives in Bnei Netzarim, one of three Halutza (pioneer) communities, as part of the new Young Farmers Incubation Project.

The Jewish National Fund (JNF) established the project shortly after the 2005 unilateral disengagement from Gaza, one of the most polarizing events in Israel's history. The Halutza planned communities are part of JNF's Blueprint Negev campaign, which is aimed at developing southern Israel through infrastructure and jobs. The Negev comprises about 60 percent of Israel's land, but only eight percent of Israeli citizens live there. But in recent years, the Negev has rapidly evolved into a hub of activity, with a new cyber-security park, an expanded Israel Defense Forces presence, and the growth of Ben-Gurion University of the Negev.

The Young Farmers Incubator Project—co-sponsored by the Ness Foundation, Karen Ferber, and Ellen Aschendorf—is part of the area's innovative spirit, aiming to encourage young entrepreneurs who are looking to make a future working the land to stay and invest in their own farms in the Negev.

The area, however, is desert. In fact, the Negev is so dry that in 2001, when former prime minister Ehud Barak offered Yasser Arafat the area as part of a land-for-peace deal, Arafat turned it down over his concern that it is "a place of death. … Nothing could grow there."

But today, these young farmers, with the support of veteran farmer mentors, are changing sand into the blossoms of a new beginning. They use hydroponics and scientific techniques developed in the former Gaza-based Jewish communities of Gush Katif to grow bug-free produce.

Yedidya Harush, JNF's liaison for the Halutza communities, explained that when the communities were founded shortly after the disengagement by residents of Gush Katif, only 30 families took part in the plan. Yet the initiative grew steadily until four-and-a-half years later, there are now close to 400 families living in the three communities, with plans to grow to 15,000 families. The Young Farmers Project brought a younger cohort to the land, enabling first-time famers to lease greenhouse space with minimal capital down and low up-front costs for one agricultural season. In other parts of the country, several years' capital could be required.

Uner, a South African immigrant, is one of those younger adults. She converted to Judaism after volunteering in a Negev kibbutz, where she met her husband. She spent the last several years studying in Jerusalem, but she and her husband wanted to return to the south. When they heard about the Young Farmers Project, they latched on.

"We became religious and we were looking for a place where we could keep growing spiritually," Uner told JNS.org. "Everything is so new you feel like you are a part of the beginning of something new and special. It has its challenges, but being able to live and farm here—this is something I really enjoy, that I love. This is pioneering."

Harush compared the 21st-century Israel pioneer to those of the past. He said they both face challenges and opportunities. When the first pioneers came to Israel after the Holocaust, they were tired and disenfranchised, with no government support and no infrastructure from which to draw. But they had world Jewry's support and belief in building a Jewish state.

"The challenges we face today are that people think Israel is built and strong already, meaning we don't need Zionism, which is very wrong," Harush told JNS.org. "The second challenge is that we have to attract people to come because most people have the comfort of living in the center of Israel or even Be'er Sheva. Getting people is harder than it seems."

But it is not impossible.

Jakir Manela—executive director of the Pearlstone Center, an educational Jewish farm in Maryland—said the impulse to work the land in Israel is deep and "strikes at the core of the Jewish soul." He explained that many of the Jewish holidays and laws center on harvesting Israel.

"[The idea is] livnot u'lehibanot, to build the land and to be built by the experience," he said.

Manela said he has seen children and adults who work on Pearlstone's farm achieve tremendous growth and insight.

"I see an awakening, an excitement and a joy—a connection to the world and to God—through the experience [of being at Pearlstone]," Manela told JNS.org. "Working the land is a window into the Jewish experience. That window is exponentially wider, deeper, and really higher in Israel."

Beyond the spiritual and the ideal, there is also a strategic component to the Halutza communities. Harush said the area used to be a magnet for the smuggling of drugs, weapons, and woman. The Sudanese used the unoccupied border to cross illegally into Israel. Furthermore, terrorists were able to move relatively freely from Gaza to Egypt to Israel to carry out attacks.

The Halutza communities were struck hard by the recent war against Hamas; more than 70 rockets fell on their land. JNF provided 40 mobile bomb shelters to keep the population safe. While some residents did flee, Harush said most remained and additional families joined, even in recent months.

Until now, JNF has invested more than $6 million dollars in these communities. The organization is currently funding a $4 million medical center and a $2.5 million synagogue.

"Israel's biggest national mission is the Negev," said Harush. "We are Israel's pioneers." ■

Maayan Jaffe is senior writer/editor for Netsmart (ntst.com) and a Kansas-based freelance writer. Contact her at maayanjaffe@icloud.com or follow her on Twitter, @MaayanJaffe.

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Expanding conferences help FSU Jews gain mainstream communal acceptance

By Alina Dain Sharon and Sean Savage/JNS.org

An American Jewish astronaut who learned to speak Russian while training with cosmonauts walks into a lecture hall filled with Russian-American Jews. No, it's not a priest-and-rabbi-style joke, but a real-life event that exemplifies the spirit of the Limmud FSU (former Soviet Union) educational conferences.

At Limmud FSU's 2010 conference in New York, former NASA astronaut Garrett Reisman addressed the crowd in Russian—to the audience's delight. Many of the young FSU-immigrant Jews living in the United States still "have a strong cultural affinity for being Russian" and speak Russian when they get together, even though they may live in the same apartment buildings or work in the same businesses as mainstream American Jews, explained Sandra Cahn, one of Limmud FSU's three founders.

At the same time, Limmud FSU—whose concept is based on the model originally established by the British-Jewish educational nonprofit Limmud (a name derived from the Hebrew word meaning "to learn")—is "trying very hard to get [FSU Jews] involved in mainstream American Jewry," Cahn told JNS.org.

Besides its annual conferences in the U.S. and Israel, Limmud FSU is now expanding further around the globe. The organization hosted its first conference in Canada from Oct. 24-26, and an Australia conference is planned for March 2015.

Cahn, Chaim Chesler, and Mikhail Chlenov—who are American, Israeli, and Russian, respectively—cofounded Limmud FSU in 2006. Chesler worked as the executive director of the Israel Public Council for Soviet Jewry in the 1980s and later became the head of the Jewish Agency for Israel's FSU branch, at a time when about 70,000 Russian Jews were emigrating daily.

For those Jews who remained in FSU countries, Limmud FSU's founders sought to create a Jewish experience. The first one-day Limmud FSU event, held in Moscow in 2006, brought together about 1,000 participants from all over the Russian capital, as well as top leaders from major Jewish organizations such as Taglit-Birthright, Israel, the American Jewish Joint Distribution Committee, the Hillel campus umbrella, and others.

"That was the beginning of the revolution," Chesler told JNS.org.

Limmud FSU was the first real vehicle for FSU Jews "that welcomed every strain of the Jewish spectrum," Cahn said. If "you knew nothing about being Jewish, you think you're maybe Jewish, you're a quarter Jewish, you found out from your parents a year ago you're Jewish all of a sudden, or you're Orthodox—wherever you come in, you're very comfortable [at Limmud FSU], because there's no imposition of religion there, and yet we do provide religious services for all the different streams," she said.

Before Limmud FSU's founding, "if you weren't affiliated with Chabad [Hasidic movement]" you had no way of experiencing Judaism in FSU countries, added Cahn.

Limmud FSU's first four-day weekend event, held near Moscow in 2007, is still remembered fondly. Participants said they "never experienced in their lives being treated as equal" in the Jewish community, Chesler recalled.

This issue of equality is all the more true in countries such as the U.S. and Israel, where Russian-Jewish immigrant families sometimes report feeling separate from the rest of the Jewish population. Chesler and Cahn said that at several New York events planned for a mainstream Jewish audience by the larger Limmud nonprofit, before Limmud FSU's expansion to the U.S., "there was not one Russian" in attendance. When the eventual Limmud FSU founders asked Russian Jews why they didn't attend such events, the response was, "We don't want to feel like second-class citizens. We want to feel like we are equal, and we don't want to be treated like immigrants."

CREDIT: LIMMUD FSU.

Limmud FSU founders Chaim Chesler and Sandra Cahn with Israeli Minister of Culture & Sport Limor Livnat at Limmud FSU's first conference in Canada, October 24-26

It's no surprise, then, that the crowd at Limmud FSU's 2010 event in New York was pleased to hear Reisman (the former astronaut) speak in Russian.

Before Limmud FSU's recent Canada conference, Canadian-Russian Jews would take 10-hour bus rides just to attend an event in New York. Yet the travel pattern was reversed for the event in Ontario, with some attendees flying in from Los Angeles, Moscow, and Israel. Canada had never seen "such a gathering of Russians together for a long weekend for studying Judaism or experiencing Judaism" prior to the Limmud FSU conference, Chesler said.

What makes Limmud FSU events different from those planned by other Jewish groups?

Organizers point to a focus on "haskalah"—meaning enlightenment or education. For instance, a Limmud FSU event this week in Lvov, Ukraine, will feature the screening of the Oscar-nominated film, "In Darkness," which is about eight people who hid in the sewers in Lvov during the Holocaust. The book's author, a survivor from the group who lives in Long Island, will participate in the event via Skype. The translator of the book from English to Polish plans to take participants to the place where it actually took place.

A year after Reisman spoke at the Limmud FSU event in New York, the former NASA astronaut attended another Limmud FSU event in the southern Israeli city of Be'er Sheva along with Alexei Leonov, a former Russian cosmonaut who was the first man to "walk" in space in 1965, and current Russian cosmonaut Mikhail Korniyenko. Their appearance at the Be'er Sheva event was in honor of the late Israeli astronaut Ilan Ramon, who was killed in the Columbia shuttle explosion in 2003.

Limmud participants "feel that they are making a difference," Chesler said.

Like the original British Limmud model, Limmud FSU works as a grassroots organization. Although there are six paid project managers based around the world, each event is planned by local volunteers using a budget made up of entry fees, major donations, and local fundraising. Limmud FSU has approximately 50 different funders and sponsors, including entrepreneur Aaron G. Frenkel, Limmud FSU's president and Honorary Consul of the Republic of Croatia in Jerusalem; prominent Jewish philanthropist Matthew Bronfman, chairman of Limmud FSU's International Steering Committee; UJA-Federation of New York; the Jewish National Fund; the Jewish Agency for Israel; the Conference on Jewish Material Claims Against Germany (Claims Conference); and the International Fellowship of Christians and Jews (IFCJ).

CREDIT: LIMMUD FSU.

Alexei Leonov, a former Russian cosmonaut, addresses a Limmud FSU conference

The last organization on that list is a newcomer to Limmud FSU. In March, Limmud FSU and IFCJ launched a partnership to expand efforts to connect Russian-speaking Jews around the world with Judaism and Israel.

Founded in 1983, IFCJ promotes understanding and cooperation between Jews and Christians. The group has raised more than a billion dollars—mostly from Christian donors—for Jewish immigration, social programs in Israel, and struggling Jewish communities around the world.

IFCJ Founder and President Rabbi Yechiel Eckstein said his organization sought a partnership with Limmud FSU after working inside the former Soviet Union for almost 18 years. There is a "deep concern" that Jewish life will lose the Russian Jews who are moving to different parts of the world, he said.

The partnership also expands on IFCJ's decades of existing work to help FSU Jews, including recent efforts to provide emergency assistance to the Jewish community of Ukraine, which has come under increasing hardship due to the instability there.

According to Eckstein, IFCJ has more than 1.4 million Christian donors, who show an interest in assisting Jews in need. This falls in line with IFCJ's stated vision "that Jews and Christians will reverse their 2,000-year history of discord and replace it with a relationship marked by dialogue, understanding, respect, and cooperation."

IFCJ is providing Limmud FSU with $400,000 a year for three years, making up about 13 percent of the latter organization's $3 million annual budget. Eckstein told JNS.org that the funding would go towards creating a "deeper Jewish experience" through a more meaningful Shabbat experience during Limmud FSU's weekend conferences.

"It's not an attempt to impose religion on them, but an attempt to give them an experience of Shabbat, like saying Kiddush or Hamotzi (the blessing for bread)," he said.

Secondly, IFCJ is looking to have education about aliyah (immigration to Israel) become an integral part of the Limmud FSU conferences.

"There is a need for an organization that will work with young Russian Jews and give them a strengthened Jewish identity that will hopefully inspire them to move to Israel at some point in their future," Eckstein added. "That's one of our top interests and why we contributed to Limmud, which is an excellent organization that achieves exactly that."

While IFCJ's efforts have drawn some skepticism from those who believe that the organization is hyper-focused on aliyah due to Christian fundamentalist theology, which encourages Jews to settle the land of Israel in order to bring the messiah and Christian salvation, Eckstein called that "such a false perception." He noted that only $20 million of IFCJ's $140 million budget is dedicated to aliyah.

"We are talking about people who are giving up whatever small things they have in order to help the Jewish people," Eckstein said, describing IFCJ's Christian donor base. "There will always be those critics who try to undermine that and give false motivations." He added that the donors are predominantly Protestant evangelicals whose giving is motivated by the call in Genesis 12:3 to bless Israel and the Jewish people, especially the needy.

In Moscow, Limmud FSU participants now pay between $250 and $600 to attend the organization's events. In lower-income areas of the FSU, such as Moldova and Belarus, the fee is about $30. The events in New York and Toronto cost approximately $300 to attend, and in Israel admission is roughly $105. There are long-distance travel subsidies available for Limmud FSU conferences.

While Limmud FSU takes into consideration "the economies of where the [host] countries are" in determining prices for conferences, the organization believes participants should pay at least something to attend in order to give Limmud FSU a perceived value and to inspire attendees to become active in their Jewish communities.

Cahn said that both event participants and volunteer organizers "really grow with each Limmud [conference]. … We want them to have respect for themselves and what they produce." ■

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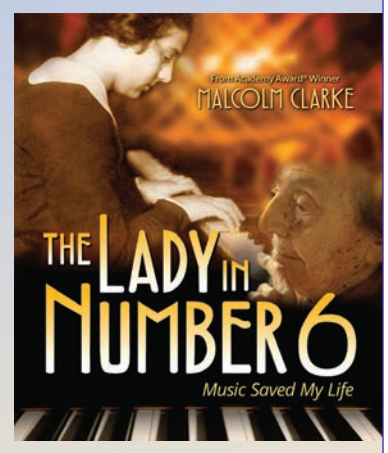

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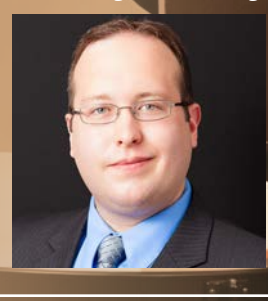

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FORD HONORS PROGRAM

Mariinsky Orchestra

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Behzod Abduraimov, piano (Saturday)
Denis Matsuev, piano (Sunday)
Saturday, January 24, 8 pm
Sunday, January 25, 3 pm [NOTE START TIME]
Hill Auditorium

PROGRAM (SATURDAY 1/24)

Prokofiev Piano Concerto No. 3 in C Major, Op. 26
Shostakovich Symphony No. 4 in c minor, Op. 43

PROGRAM (SUNDAY 1/25 — FORD HONORS PROGRAM CONCERT)

Shchedrin Concerto for Orchestra No. 1 ("Naughty Little Limericks")
Tchaikovsky Piano Concerto No. 1 in b-flat minor, Op. 23
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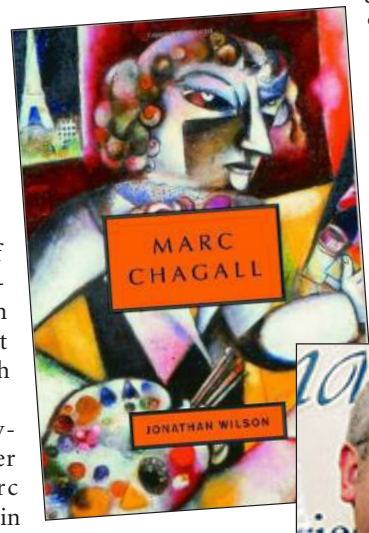
Fiddlers and nostalgia

Rachel Urist, staff writer

Jonathan Wilson was raised an Orthodox Jew in London, England. He earned his Ph.D. at Hebrew University, focusing on the work of Saul Bellow. Wilson now lives in Newton, Massachusetts, and teaches in the English Department at Tufts University. He has written scholarly essays along with award-winning novels and biographies. His biography of Marc Chagall was a runner-up for the 2007 National Jewish Book Award.

Wilson's interest in art and art history is long-standing, and his biography of Chagall is informed by their parallel upbringings in traditional Jewish households. Wilson offers a detailed, insightful look at the life and times of the Russian-Jewish artist. Chagall loved to travel, but his many moves bore the hunted mark of early twentieth century Jewry. Russian anti-Semitism met more than its match in Nazi Germany.



Moishe (Movcha) Shagal, later known as Marc Chagall, was born in Vitebsk, Belarus, on July 6, 1887, the eldest of eight siblings. He lived through both world wars and the establishment of the State of Israel. He lived in St. Petersburg, Moscow, Berlin, Paris, and New York before returning to his adopted country, France, where he died, at age 97, in Saint-Paul de Vence. Though he had distanced himself from his Orthodox Jewish upbringing, his nostalgia for home and family is visible in the iconic images of his oeuvre, which immortalized Vitebsk. His famously flying figures, along with colorful birds and animals and fiddlers on rooftops, became the images now universally associated with Chagall. The 1964 musical, *Fiddler on the Roof*, takes its title from Chagall's painting, *Music*, which features his trademark fiddler, in cap and prayer shawl.

Wilson's intimate knowledge of the language and rituals that begot Chagall's folksy, colorful vision, position the author to offer helpful clues to Chagall's work. Wilson astutely observes that Chagall "painted in Yiddish." His flying figures are embodiments of the Yiddish "*luftmensch*," literally an "air person," or a "human being in the air." Wilson's explanation of the title for Chagall's *Self Portrait with Seven Fingers* is also helpful. In Yiddish, to do something with seven fingers is to do it well, nimbly and quickly.

Chagall's use of the crucifixion as a symbol of the Jew as scapegoat earned widespread criticism, particularly from fellow Jews. But Wilson points out, using his penchant for surveying the cultural landscape, that:

> *"Chagall's appropriation of the Crucifixion of Jesus as an icon of Jewish suffering is not entirely uncommon among Jewish writers and artists in the twentieth century. It occurs, for example, in the work of the Yiddish novelist Pinchas Kahanovich, in Scholem Asch, to chilling effect in Elie Wiesel's* Night, *and in Yehuda Amichai's remarkable poem, 'The Jewish Time Bomb.'"*

Chagall escaped Nazi-occupied France in the nick of time. In 1941, along with many other prominent Jews, he was granted safe-conduct to leave for New York. He liked the Jewish community he found in New York City, where he read the Yiddish newspapers and hobnobbed with his Yiddish-speaking brethren. But given the anti-communist zeal that swept much of the country in those days, the FBI viewed him with suspicion. J. Edgar Hoover sent his FBI goons, who came swooping down, snooping for "incriminating documents." Fortunately, Chagall and his wife had just vacated their home; they were safe. Still, this invasion of his personal life was a hostile incursion into the artist's world. What prompted the FBI's suspicions? McCarthyism was reaching its heyday. Hoover was sniffing for communists. Homeland security of the pre-suicide bombing era mistrusted Chagall, especially since the subversive Jew had the *chutzpa* to be named honorary president of the Committee for the Suppression of Anti-Semitism and the Promotion of Peace.

Jonathan Wilson

Wilson writes as though Chagall was a personal friend. When Wilson cites the criticism of the day, he does so with compassion and wry humor. He notes, for instance, that when Chagall was commissioned to illustrate the beloved fables of la Fontaine, one skeptic wrote: "What next? Soutine on Racine?" Wilson hoists the critic on his own petard: anti-Semitic dismissiveness.

Sarcasm did not inform all of the criticism leveled at Chagall. Despite the jibes, the artist commanded respect and achieved international attention. His colleagues and peers included Pablo Picasso, Sigmund Freud, Chaim Soutine, Modigliani, Mark Rothko (né Rothkowitz), Philip Guston (né Philip Goldstein), and Roman Vishniac. Chagall had longed to be included among the modernists, and he achieved that status, but he was also accused of being "sentimental." Wilson sheds light on this label. He points out:

> *"A book marking the vast contribution of Jews to the history of sentimentality … has yet to be written. But in it Chagall would surely have his own chapter, not because his paintings are desperately mawkish (and after all, sentimentality is not the attribute only of weaker artists—think of Dickens or Renoir) but because he walked the tightrope that separates sentimentality from deeper, more authentic feeling better than anyone."*

Among the steppingstones that helped Chagall reach the heights of fame and fortune was the State Yiddish theatre of Moscow, where he was commissioned to paint backdrops in the early 1920s. He painted sets for many playwrights of note, including Nikolai Gogol. Chagall designed the set for S. Y. *Ansky's The Dybbuk* (1922) which, according to Wilson, proved a huge inspiration. Wilson writes: "Like Chagall in his paintings, Ansky yoked together the natural and the supernatural in his Yiddish Romeo and Juliet (or Romeo and Juliet meets The Exorcist, as one wag has described it.)"

Chagall left Moscow for Berlin in 1922. He spent a year there, studying etching and lithography. The following year, he and his wife, Bella, arrived in Paris. Eventually, Chagall thought of France as home. He also observed that it was almost impossible for a Jew to assimilate there. He said: "It is amazing the way the French resent foreigners. You live here most of your life. You become a naturalized French citizen, give them 20 paintings for their museum of modern art, work for nothing decorating their cathedrals, and they still despise you. You are not one of them. It was always like that."

Chagall spoke the language of each of his host countries, but he was happiest—and felt most comfortable—speaking Yiddish.

In 1964, when *Fiddler on the Roof* opened on Broadway, the set designs were an homage to Chagall. The set designer was Boris Aronson, a Russian Jewish artist who, like Chagall, had designed backdrops for the Moscow State Yiddish theatre and had studied in Berlin under Chagall's former teacher.

Chagall's wife, Bella, was a fellow native of Vitebsk. Through her and through the insistent images of Vitebsk on his canvases, Chagall remained bound to his roots, however secular he became. After Bella's premature death at age 42, he became romantically involved first with Virginia (not Jewish), and then with Vava, a Russian Jew who converted to Christianity. Yet, as Wilson points out, when his daughter became involved with a non-Jew, Chagall objected. Chagall, like most of humanity, was a bundle of contradictions.

Wilson, who also left religious practice behind, employs Talmudic wordplay, or nit-picking (pilpul), in parsing some of Chagall's discourse. Consider, for instance, Wilson's disquisition on Chagall's use of the word "*makom*," or place. Wilson finds in this a spiritual dimension. He contrasts Chagall's insistence that his place was in France with his equally insistent: "My garden is waiting for me." Wilson posits that this "garden" image suggests that Chagall feels his roots are elsewhere. Wilson writes:

> *"The Hebrew word makom holds the literal meaning of 'place,' but it is also, as in Ha-Makom, God. Makom is both anywhere and the sublime itself. … it appears that Chagall's true home was the makom of his studio, in whatever country that happened to be, where the mundane earth, squeezed paint tubes, brushes, turpentine, and his yearning for being in an ultimate sacred space were one."*

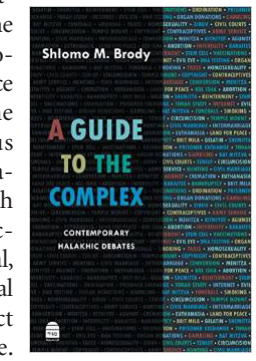
Sometimes such chatter feels like a foray into obsessive too-muchness. Be warned. But then enjoy the book. Wilson is a writer grounded in fact and reason. He documents meticulously. His biographies read like narrative fiction. ■

From abortion to conversion, new book tackles hot-button issues in Jewish law

By Yehudit Jessica Singer/JNS.org

One of the most beautiful aspects about Jewish life is its diversity—the tapestry of colors that make up how Jews around the world practice Jewish tradition and its laws. Yet it is this very diversity that is contentious, or oftentimes divisive and charged, especially when people begin to deliberate whose observance carries more halakhic (Jewish legal) legitimacy.

For columnist and educator Rabbi Shlomo Brody, appreciating "*Shiv'im panim LaTorah*"—which in a literal sense means the 70 faces of the Torah, but in a practice sense refers to the Torah's numerous possible interpretations—begins with giving popular access to the historical, legal, and theological sources that impact *halakhic* discourse. Brody's debut book, which is based on his popular newspaper column, features 134 concise essays on today's most provocative issues in Jewish law. These issues include abortion, paternity and DNA testing, downloading from the Internet, organ donation, the "protective power" of the red string, *kol isha (*female singing), female rabbinic ordination, fleeing Israel during wartime, fertility treatments, stem cell research, conversion standards, and more.



In the following interview, Brody provides a behind-the-scenes look at his newly published work, *A Guide to the Complex: Contemporary Halakhic Debates (Maggid Books*, 2014).

JNS: What was your goal in writing A Guide to the Complex?

Rabbi Brody: "Many Jews want to be knowledgeable about the hot topics of debate within Jewish law, but frequently don't have the time to properly research the nuances and complexities of the disputes. I wanted to create a book that was sufficiently in-depth to be informative even for rabbis, yet concise and accessible so that anyone could use it for passionate discussions around the Shabbat table or in college dorm rooms."

JNS: You write that it is harmful to the community when people are passionate about halakhic controversies, but do not know the sources. Can you elaborate on why you believe this is dangerous?

Rabbi Brody: "Jewish legal debates are full of nuances, and it's nearly impossible to appreciate the complexity of the subject without some access to the sources. Moreover, when people can root their opinions within texts, they can create a shared language that allows for dialogue and respectful disagreement. Halakha has been the traditional language of the Jewish world for many

Continued on page 26

Complex, continued from page 25

centuries, and the ability to converse about halakhic matters facilitates greater understanding while forcing one to sharpen his/her own perspective. Conversely, a lack of knowledge can lead to the (frequently unnecessary) delegitimization of others, with people not even realizing that there's another legitimate option out there. This is especially true if one includes (as one should) scholars from the full range of the halakhic community, without excluding anyone for his ideological stances on, say, Zionism or secular studies. Admittedly, not all opinions expressed in popular dialogue are well grounded in traditional sources. Yet one cannot coherently exclude a position if there is no shared language for the conversation."

JNS: Where do the questions that are featured in *A Guide to the Complex* come from?

Rabbi Brody: "Many of the questions were submitted by readers and staff of the Jerusalem Post, where I write the 'Ask the Rabbi' column. Other questions originated from conversations I had with students and friends, who wanted deeper knowledge of Jewish legal perspectives on current events."

JNS: Which books are you currently reading? Don't worry, the readers won't judge you if you indulge in "Game of Thrones." It's okay. Really.

Rabbi Brody: "I'm thinking a lot these days about what makes humans unique in light of the finding of contemporary neuroscience and evolutionary biology. These questions have many legal implications in areas like criminal law and animal rights, and I think the Torah has a lot to say in response to these questions. Three helpful books that I'm reading include *The Gap* by Thomas Suddendorf, *The Difference of Man and the Difference it Makes* by Mortimer Adler, and *Who's in Charge? Free Will and the Science of the Brain* by Michael Gazzaniga."

JNS: Aside from being a columnist and author, you're an educator who works with teens during their "year in Israel." JNS: What are the most spicy halakhic topics that have come up recently? How do you tackle these subjects with your students?

Rabbi Brody: "Students are very interested in questions relating to gender, like women rabbis, or questions relating to religion and state, like the question of public transportation on Shabbat in Israel. But more than any specific issue, they want to discuss broader questions relating to rabbinic authority and the halakhic process. I try to discuss these issues in the same way I try to approach the questions in my book: with honesty and clarity, giving them the full range of opinions. By the end of the process that also know how I feel on the matter, but I try not to let my own opinion cloud their understanding of the broader topic." ■

A Guide to the Complex *is the newest release from Maggid Books, a division of Koren Publishers Jerusalem. It is available online and at your local Jewish bookstore.*

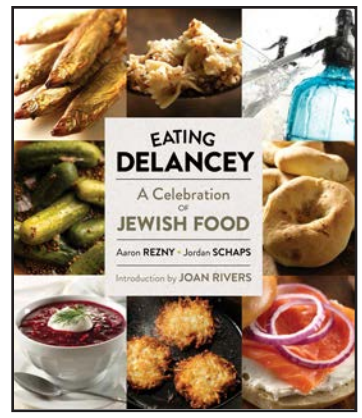
Celebrate Jewish food, Delancey style, this Chanukah

Mary Bilyeu, staff writer

It's almost time to celebrate the miracle of the oil, the festival of lights that is Chanukah.

This holiday brightens the darkness of winter, offering warmth when it's so very cold outside. It's not just physical warmth, of course, but spiritual, too. Chanukah is *haymish*.

And so is Aaron Rezny's and Jordan Schaps' new book, *Eating Delancey: A Celebration of Jewish Food*. Published on November 25, it's come just in time to bring coziness and comfort to dark, blustery days. With photographs and brief essays, tidbits of Yiddish, and memories of Old World dishes and dearly remembered relatives, this book truly revels in the joys of Jewish food.



Chanukah, of course, is one of those holidays that warrants the old adage, even cited at the end of the book, "They tried to kill us. We survived. Let's eat!" *Eating Delancey* makes you want to start chopping, stirring, baking, and, especially, feasting. More than anything, it makes you want to fly to New York and eat your way through the city.

The Lower East Side of Manhattan is legendary, and for good reason. There, and in *Eating Delancey*, you'll find Streit's matzos, Yonah Schimmel's knishery, Russ & Daughters, the 2nd Avenue Deli, and so many more beloved places—especially bubbes' kitchens—remembered with both affection and humor.

Eating Delancey features an introduction by the late Joan Rivers who, despite her very slender figure and ability to afford the most elegant and contemporary cuisine, never lost her love for the classic Jewish dishes she was raised on. "Oh my God, the food," she wrote, "it was just terrific and this is how I grew up—eating such food cooked with love."

She continued: "I still yearn for all of those delicious childhood treats. Matzo balls that melt in your mouth! Chopped liver that's just creamy enough. Flanken so tender that it doesn't require a knife to eat it. So, what do I do about getting these? Starbucks doesn't have a kosher section where I can order a 'glatte.' So I go to Sammy's Roumanian on Chrystie Street every four years or so with friends and indulge. I took [my daughter] Melissa once and I thought she was going to die. And my grandson—it's so sad—he looks at Jewish food and doesn't really get it. But I look at Jewish food and think, 'How can anyone hate the Jews with all of the scrumptious things they produce?'"

Given that Joan recently passed away, it's a bit eerie to see that she also wrote about what she hoped her final dinner might be: "If I had to choose, my last meal would be a good piece of gefilte fish with some fantastic freshly grated horseradish on it. Or noodle kugel. Or halvah .... And kreplach."

Actor Fyvush Finkel contributed the foreward, echoing Joan's nostalgia and affection for the dishes of childhood: "All of my life, I have loved Jewish food and kept a kosher house. I have traveled the world and eaten all kinds of foods, but, in my book, nothing compares to the sort of food I was raised on." At 91, he says: "People often ask me for my secret to a long life. I'm not sure there is one. But I know that if you have a steady diet of Jewish food a long life is possible. I'm living proof of that!"

And, oh, the pictures of all that Jewish food! Bialys, rugelach, mushroom barley soup, hamantaschen, good rye bread, tzimmes, pastrami, an egg cream, cholent, blintzes, kasha knishes... you can practically hear your doctor admonishing you just for looking and drooling.

Interspersed among the photos, recipes, and quotes—such as Milton Berle's claim that "Any time a person goes into a delicatessen and orders pastrami on white bread, somewhere a Jew dies." There are lots of anecdotes, as well as confessions. Isaac Mizrahi shares a secret of watching model Dalma Collado buying pastrami and a cream soda at "the fabulous Fine & Schapiro on 72nd street." When she recognized him she whispered to him, "in her exotic Brazilian accent": "Don't tell!" And Larry King admits that he'll "eat bacon, but bacon with a glass of milk?—I'll faint."

Rabbi Seth M. Limmer, senior rabbi of Chicago Sinai Congregation (who notes, as his credentials, that he was "born and bred in New York"), writes that: "Food comforts. Food roots us in our past as we face our future. Food is inseparable from identity. This everyone knows is true."

At Chanukah, eat latkes, *kugel, and sufganiyot*—foods that offer comfort, foods that remind us of our roots, foods that we'll carry into our future. And may you do so as *Eating Delancey* wishes, on its very first page:

"*Ess Gezunterhait*—Eat in good health." ■

2nd Avenue Deli's Potato Latkes

- 2 1/2 pounds potatoes, peeled and quartered
- 2 large onions (use 1 1/2 cups grated; don't tamp down)
- 3 eggs, beaten
- 1 teaspoon baking powder
- 3/4 cup corn oil
- 1 cup flour
- 2 1/2 teaspoons salt
- 1/4 teaspoon pepper
- 2 cups matzo meal
- 1/2 cup corn oil for frying
- applesauce
- sour cream

In a food processor, fine-grate potatoes (don't liquefy; leave some texture), and strain to eliminate excess liquid. Don't overdo it; just let the water drain out. Fine-grate onions, and mix in a large bowl with potatoes. (If you don't have a food processor, you can grind the potatoes and onions in a meat grinder.)

Add eggs, baking powder, 3/4 cup corn oil (most of it cooks out), flour, salt, and pepper; mix well. Fold in matzo meal, making sure that everything is very well blended.

Heat 1/2 cup corn oil in a deep skillet. Spoon batter (use a large kitchen spoon) into the pan to create pancakes about 3-1/2 inches in diameter. Fry on low heat for 3 to 4 minutes until underside is a deep golden brown, turn, and fry another minute or two. Drain on paper towel. Serve with applesauce and/or sour cream.

Yield: 20 latkes

Katz's Deli Egg Cream

"'Katz's old-fashioned approach is thoroughly contemporary—artisanal food from the best ingredients made fresh every day," says Alan Dell, father of current owner Jake Dell. "We make everything ourselves, except the bread because of union rules .... We don't put the pickle barrels on the sidewalk anymore, but otherwise we stick to tradition.'"

From Jake Dell, owner: "Alright, so the perfect Katz's egg cream is really simple. The oldest recipe in the book for egg creams is a little Fox's U-Bet chocolate syrup—although if you're kinda a chocolate wuss you can use a little vanilla syrup instead, but let's be honest, chocolate egg creams are infinitely better in my humble opinion—fill that up about an inch or so. Put an equal amount of milk in there. Top it off with a little bit of seltzer and as you're pouring the seltzer you stir vigorously and that'll get you the nice head on top. Voilà, you have the perfect egg cream."

Ratner's Rice Pudding

"Ratner's was a New York institution," writes Theodore Peck, second cousin to former co-owner Robert Harmatz. "Ratner's was the community. It was the Lower East Side. They do not make restaurants like that anymore. You knew your neighborhood from eating at Ratner's. It was the place you stopped at on your way home to get a box of cookies for your wife, where you celebrated Sundays, where you went after temple. It was the kind of place where you were with people from your community whether you liked them or not, and really, where you figured out whether or not you liked them."

- 1/2 cup sugar
- 2 cups half and half
- 3 cups milk
- 3 cups cooked, drained rice
- 2 eggs
- 1 teaspoon vanilla extract
- 2 tablespoons melted butter
- 1 cup golden raisins
- cinnamon

In a saucepan combine sugar, half and half, milk and rice. Cook, stirring occasionally, for 30 minutes.

Beat eggs. Put a small amount of hot mixture into eggs and then stir the eggs into the saucepan. (This prevents the eggs from curdling.) Stir in vanilla extract, butter, and raisins.

Pour mixture into individual serving dishes and sprinkle top with cinnamon. Cool the rice pudding and refrigerate until ready to serve.

Yield: 6-8 servings

How to eat Chanukah *sufganiyot* without guilt

By Jaime Geller/JNS.org

The average Chanukah *sufganiya* (jelly donut) has between 300 and 400 calories of nearly pure oil and fat. In honor of the miracle God bestowed on the Maccabees, making oil meant for just a day last eight days, the delicious donut and other traditionally oily Hanukkah foods become annual killers for your diet. For those who are health conscious but do not want to be deprived of the annual treat, here are three healthier recipes selected from Joyofkosher.com. Consider substituting or reducing ingredients further as needed for your diet.

Baked whole wheat cranberry orange donuts

Contributed by: Tamar Genger MA, RD on Joyofkosher.com

These baked donuts taste more like cake since they are not fried, but they are still very tasty. In addition, they use the healthier option of whole-wheat flour

Prep Time: 15 minutes

Cook Time: 15 minutes

Ready Time: 30 minutes

Servings: 12 mini donuts

Ingredients:

- 1 cup white whole wheat flour
- 3 tablespoons corn meal
- 1 teaspoon orange zest
- 1/4 cup + 3 tablespoons sugar
- 1 teaspoon baking powder
- 1/2 teaspoon salt
- 3 tablespoons liquid coconut oil
- 6 tablespoons coconut milk mixed with 1 teaspoon lemon or vinegar
- 1 egg white
- 1/2 teaspoon vanilla extract
- 1/2 cups Chopped Fresh Cranberries

For the Glaze

- 1/4 cup fresh cranberries
- 1 tablespoon fresh squeezed orange juice
- 1/4 teaspoon vanilla
- 3/4 cup powdered sugar

Preheat oven to 350°. Grease a nonstick mini donut pan with cooking spray and set aside.

In a large bowl, whisk the flour, cornmeal, orange zest, sugar, baking powder, and salt together.

In a small bowl whisk the coconut oil, the coconut milk mixture, egg white, and vanilla together. Add the wet and dry ingredients and fold in until just mixed, and add chopped cranberries. Stir until just mixed. Spoon into donut pan.

Bake for 12–14 minutes.

Make glaze. While donuts cool, in a small saucepan heat the cranberries and orange juice until they burst about 5 minutes. Remove from heat, mash berries with fork, add powdered sugar and vanilla stir well. Dip donut into glaze and serve.

Baked sufganiyot (jelly donuts)

From Jaime Geller on Joyofkosher.com

Another recipe that forgoes frying in oil.

Prep Time: approximately 2 hours

Cook Time: 10-12 minutes

Ready Time: approximately 2-3 hours

Servings: 24 doughnuts

Ingredients:

- 1 (1/4-ounce) package rapid rise dry yeast
- 1 tablespoon sugar
- 1/4 cup warm water
- 1 egg yolk
- 1 egg
- 1/4 cup sugar
- 1 cup 1% milk, warmed
- 3 1/2 cups all-purpose flour
- Pinch of salt
- 3 tablespoons margarine or butter, cut into 9 pieces
- Cooking spray
- 3/4-1 cup strawberry jam
- Confectioners' sugar for dusting

Dissolve the yeast with the 1 tablespoon of the sugar in 1/4 cup warm water.

In a standing mixer with a paddle, beat egg yolk, egg, yeast mixture, 1/4 cup of sugar, and milk.

With paddle going, add flour and salt.

Add margarine one piece at a time. Dough should be sticky but elastic.

Turn out dough onto floured surface. Knead once or twice. Shape into ball. Place in an oiled bowl, cover, and place in a warm area for at least an hour or until dough is doubled.

Lightly grease 2 baking sheets.

Divide dough in half. With lightly oiled hands, take approximately 2 tablespoons of dough and roll into ball. Place on greased baking sheet.

Repeat with remaining dough placing balls 2 inches apart (about 12 balls per baking sheet). Cover with a kitchen or tea towel and let rise 30 minutes. Preheat oven to 375 degrees F.

Bake at 375° for 10-12 minutes or until golden. Remove from oven and let cool.

Place jam in a pastry bag fitted with a medium pastry tip or use a small ziplock type of bag fitted with a medium pastry tip. Pastry tips are available at most craft stores.

Press tip into donut and squeeze at least 1 teaspoon of jam into donut, or more if desired.

Dust with confectioners' sugar and serve.

Tips:

If you don't have a standing mixer, use a hand mixer for Step 2 and beat the egg yolk, egg, yeast mixture, sugar, and milk for about 1 minute. Knead the rest of the ingredients together by hand: first the flour, then the salt and margarine, one piece at a time, then proceed with Step 5.

Apple zeppole with jelly dipping sauce

From Jaime Geller on Joyofkosher.com

Try these apple zeppole as a change over for doughnuts. The recipe itself is not low-fat, but the portions are bite-sized.

Prep Time: 8 minutes

Cook Time: 20 minutes

Ready Time: 28 minutes

Servings: 12

- 1/2 cup unsalted butter
- 1/2 cup Water
- 1/4 cup Granulated sugar
- 1/2 teaspoon cinnamon
- 1/4 teaspoon Kosher salt
- 1 cup all purpose flour
- 4 large eggs
- 1 granny smith apple (about 1 cup), peeled and diced
- Vegetable oil for frying
- 1/2 cup confectioner's sugar
- 1/2 cup seedless raspberry jam
- 1 tablespoon orange juice

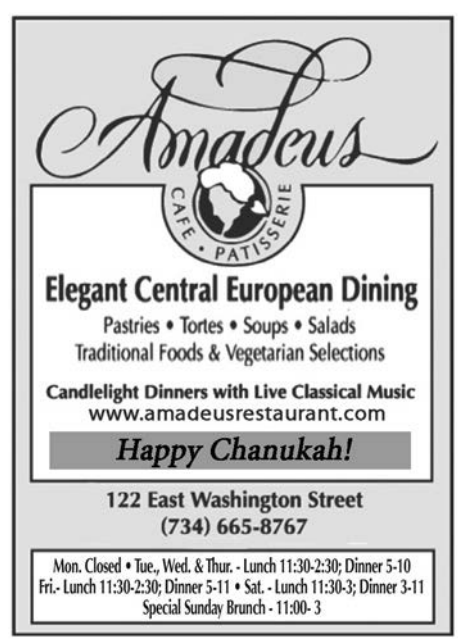
In a medium saucepan, heat butter, water, sugar, cinnamon, and salt, and bring to a boil. Remove from the heat and add flour. Return to low heat and stir with a wooden spoon until the dough comes together and forms a ball. Continue to cook for 1 minute.

Transfer dough to the bowl of a stand mixer. Beat on low speed with a paddle attachment for 1 minute or until cooled slightly. Add eggs one at a time. Add apple and mix until just combined.

In a heavy medium sized pan, heat oil to 350 degrees F on a candy or deep-fry thermometer. Using a 1-teaspoon scoop, carefully drop batter into hot oil and fry until golden brown, about 5 minutes. Remove with a slotted spoon and drain on paper towels. Repeat with remaining dough and dust with powdered sugar.

In a small bowl, whisk together jam and orange juice and serve with zeppole. ■

Jamie Geller is the only bestselling cookbook author who wants to get you out of the kitchen—not because she doesn't love food—but because she has tons to do. As "The Bride Who Knew Nothing," Jamie found her niche specializing in fast, fresh, family recipes. Now hailed as the "Queen of Kosher" (CBS) and the "Jewish Rachael Ray" (New York Times)*, she's the creative force behind Joyofkosher.com and* Joy of Kosher with Jamie Geller *magazine. Jamie and her husband live in Israel with their five busy kids who give her plenty of reasons to get out of the kitchen—quickly. Check out her new book,* Joy of Kosher: Fast, Fresh Family Recipes.



A conversation with pianist Ethan Uslan

San Slomovits, staff writer

Ann Arbor's Fourth Annual Ragtime Extravaganza will begin at 8 p.m. on Saturday, January 17, 2015, in the Michigan Theater. Hosted by the River Raisin Ragtime Revue, the fun-filled, fast-paced evening's lineup includes a number of nationally, and internationally renowned ragtime, vaudeville and burlesque acts. (For complete details, visit, http://www.ragtimeband.org) This year's all-star lineup includes Ethan Uslan, (pronounced "Yoo-slin") the first place winner of the 2007 World Championship Old-Time Piano Playing Contest, held every year in Peoria, Illinois. Uslan, along with fellow ragtime piano virtuoso, Adam Swanson, is a featured performer in *The Entertainers,* an award-winning documentary that follows several contestants at the annual championship. Swanson will also appear in Ann Arbor's Ragtime Extravaganza and the documentary will air at the Michigan Theater a couple of days before the Extravaganza, on Thursday, January 15. Uslan has performed on NPR's *A Prairie Home Companion* as well as in numerous concerts and festivals nationwide.

WJN: Did you grow up in a musical family? Whose idea was it for you to play the piano?

Uslan: My mom's idea. Thanks mom! Nobody in my family played an instrument. I don't remember music being much a part of our life until I was nine years old and a neighbor was selling a Wurlitzer spinet. My mom thought it would be nice as a hobby, a productive thing for me to do, so she asked if I wanted piano lessons, and I said "ok" and at the time I didn't even really know what a piano was, but I could tell "yes" was the correct answer. So we got a piano and I got lessons and I ended up liking it, despite the fact that my friends told me piano was for girls.

WJN: You started out playing classical music. How did you come to, as you say, "Harbor a ragtime addiction?"

Uslan: When I played ragtime everybody liked it and people still do (usually—can't please 'em all). You often get an instant happy response from people. I remember once in college I was playing ragtime in a practice room and a pretty girl came in and complimented me, but she left before I got her number. My professor in college was strictly classical but was supportive of it and found it refreshing—as long as I did it in addition to the classical stuff. I went to [University of] Indiana, which is the biggest music school in the country. The halls of the school were covered with recital programs and everybody was playing pretty much the same stuff. Bach, Beethoven, Brahms, Chopin, and Debussy. Those guys cornered the market. I like Beethoven and Chopin etc. a lot, but its really difficult stuff, and why should I dedicate my life to it if everybody else is doing it? And it wasn't like I was the best in the school at that stuff. I always liked ragtime and early jazz so somewhere I think in my sophomore year, I said to myself, "I'm gonna figure out how to play like Fats Waller, dammitt!" And so I listened to a lot of recordings, starting playing by ear more, started getting a hold of transcriptions, and after several years I started to make some progress.

Ethan Uslan

WJN: I've watched your YouTube videos and listened to some of your music. Your version of "Beautiful Dreamer" is, well, beautiful, and also very virtuosic. I studied piano as a kid for a few years, many moons ago, and I remember a nightmarish recital in which I played (mangled is much more accurate) "Beautiful Dreamer." Do you have any early childhood memories of playing the piano—dreamy or nightmarish—that you could share?

Uslan: My first childhood memory of playing the piano was going on some kind of group date in like sixth grade, to the mall, and there was a keyboard for sale in the Sharper Image. I played the theme to Fame, which was all the rage at the time. This may have been my public debut? So I showed off a bit, the girls crowded around me, and then the manager kicked me out of the store, which I think made me even cooler. Sure, I've had memory slips in public performances, and I've been deathly nervous, but those moments never really traumatized me for more than a few days (maybe a week at most). The good memories outweigh the bad. Nobody crowded around me and smiled when I did math problems or successfully memorized a poem in school.

WJN: Your ragtime version of Beethoven's "Fur Elise" has been viewed over 750,000 times on YouTube. Not Justin Bieber territory, but quite respectable for a ragtime piano player. Would you talk about how you came to create that arrangement (or the Chopin's "Knocked Urn," or your other classical to ragtime arrangements.)?

Uslan: When you play a lot of ragtime you approach everything from that perspective. Instead of seeing "Fur Elise,"cf etc, as a classical piece I see it as a melody plus chord progression that is waiting to be played in syncopation, just as if it was written by Fats Waller. That's what happens when you play this kind of music all the time!

WJN: Your duets with Adam Swanson are also spectacular. Please talk a little about how you met.

Uslan: I met Adam when he was knee high to a frog, at the World Championship Old-Time Piano Playing Contest, which I started entering in my early 20s, and he started entering when he was a tadpole. Obviously we have a bond—a love for this music. And really I feel that Adam and a lot of the other ragtime pianists I know, all over the country, we are part of a brotherhood. The Entertainers documentary is largely about the friendly rivalry Adam and I have at this contest. We will duke it out on stage (in Ann Arbor) trying to one up each other with our ragtime tricks.

WJN: I've been told that your wife's aunt, Lisa Saulles, lives in Ann Arbor.

Uslan: My wife Kate grew up in Ann Arbor until age fourteen. She went to Eberwhite Elementary. I've been to Ann Arbor maybe twice, Thanksgivings I think.

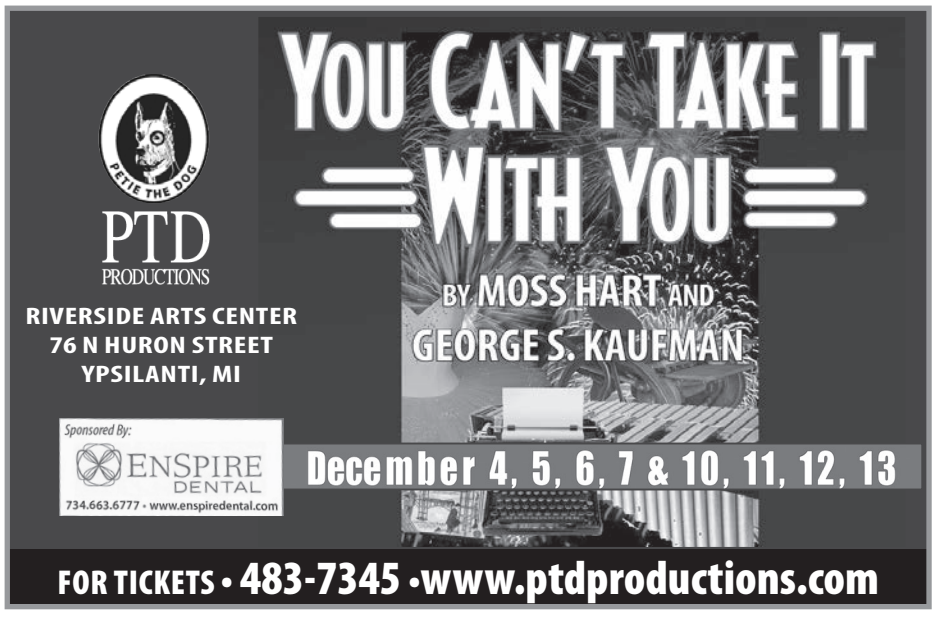
WJN: So this will be your first appearance on stage in Ann Arbor?

Uslan: Yes.

WJN: Are your children musical?

Uslan: My eight-year-old, Ben, has been doing great with guitar. He can play a mean "Sweet Home Alabama" and "Take Me Out to the Ballgame." My five year old hasn't picked up an instrument yet, but he sure likes to dance around and pound the bongos. He's got some serious potential but he's young yet.

My wife Kate (nee Kate Breiter) played percussion growing up (first chair at Slauson Middle School!) and was a wiz on the marimba. Now she has a career in public health, and we sold the marimba when we got married (hey, she never touched it and we needed the dough), but she can play the maracas like nobody's business. So thank you Mrs. Smith, from Slauson Middle School! Maybe we can get Kate to play maracas at the show; I will bring them just in case. ■



December 2014

Monday 1

English as a Second Language Daily Classes: JFS. Mondays–Fridays, 9 a.m.–noon. Mondays–Thursdays, 1–3 p.m. For information, contact jessica@jfsannarbor.org.

Nosh and Nowledge: TBE. 7–8 p.m.

Tuesday 2

Tuesdays at the JCC: JCC Adult Programs. Callanetics with Diane Dahl featuring muscle firming through stretching exercises synchronized to music. $12/members; $14/non-members. 9:30 a.m. Energy Exercise with Maria Farquhar with low impact exercise in a supportive environment. $4 per session or 3 monthly sessions for $10. 10 a.m. Homemade dairy lunch buffet. $3 per person; Noon. Games and activities including mahjong and quilting, including making quilts for children of Mott Hospital; 1 p.m. For information, contact Leah Zaas at leahz@jfsannarbor.org or by phone at 769-0209, or phone the JCC at 971-0990. *Tuesdays.*

How Happiness Thinks: Chabad. This course offers an exciting journey into your own mind and psyche. Drawing on classical Jewish and mystical teachings, this course will present a deeper understanding of yourself and help with practical advice which, when implemented, will radically enhance the happiness quotient. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays.*

Yiddish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Hebrew 104: TBE. 5–6 p.m.

Hebrew: 103. TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 3

Lunch and Learn: BIC. Noon.

Hebrew 100: TBE. 5–6 p.m.

Thursday 4

Thursdays at the JCC: JCC Adult Programs. Callanetics with Diane Dahl featuring muscle firming through stretching exercises synchronized to music. $12/members; $14/non-members. 9:30 a.m. Energy Exercise with Maria Farquhar with low impact exercise in a supportive environment. $4 per session or 3 monthly sessions for $10. 10 a.m. Current Events at 11 a.m. Homemade dairy lunch buffet. $3 per person; Noon. Also, monthly birthday celebration. For information, contact Leah Zaas at leahz@jfsannarbor.org or by phone at 769-0209, or phone the JCC at 971-0990. *Thursdays.*

Nosh and Nowledge: TBE. Noon–1 p.m.

Jewish Yoga with Shlomit: TBE. Noon–1:15 p.m.

"Reorienting Imperial Jews: Constantinople at the Crossroads of Modern Jewish Identities:" Frankel Institute. Presented by Devi Mays, Frankel Institute Fellow. 202 South Thayer Street, Room 2022. For information, see www.lsa.umich.edu/judaic/events. 12:15 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5 per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. For information or to request a ride, contact Laura at a2rikud@gmail.com, phone 395-4223, or visit www.a2rikud.org. *Thursdays.*

Beyond Pentatuch: The Rest of the Hebrew Bible: TBE. 7:30–9 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 5

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/Third Grade Shabbat at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 6

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Chanukah Bazaar: TBE. 9 a.m.–2 p.m.

Shabbat Limmud: BIC. 9 a.m.

Human Rights Shabbat: BIC. 9:30 a.m.

Chapel Service: TBE. 10–11 a.m.

Falafel and Film: JCC. Falafel dinner followed by viewing and discussion of the film *Footnote.* $10 for JCC members; $12 for non-members. For information, contact Karen Freedland at karenfreedland@jccfed.org or phone 71-0990. 7 p.m.

Shabbat services: *See listing at end of alendar.*

Sunday 7

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Sundays.*

JCC Scouts of Ann Arbor: JCC. JCC Scouting program is a skill-building program for girls and boys in grades K-8. As part of membership, scouts receive a badge collector for badges that are collected as skills are mastered. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990. Register online at www.jccannarbor.org. 1–5 p.m. *Sundays.*

Chaverim B'Shirim Concert: JCC. Featuring a variety of great songs. Desserts will be served. Donations appreciated. For information, contact Marilyn Krimm at mkrimm@umich.edu or by phone at 663-1978. 3 p.m.

Chanukah Bazaar: TBE. 3–7:30 p.m.

Monday 8

English as a Second Language Daily Classes: JFS. Mondays–Fridays, 9 a.m.–noon. Mondays–Thursdays, 1–3 p.m. For information, contact jessica@jfsannarbor.org.

Women's Torah Study: TBE. 7–8:30 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Tuesday 9

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See December 2.*

How Happiness Thinks: Chabad. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays. See December 2.*

Yiddish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Hebrew 104: TBE. 5–6 p.m.

Hebrew: 103. TBE. 6–7 p.m.

Mussar Group: BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 10

and Learn: BIC. Noon.

DAMES Dinner: TBE. 4–8 p.m.

Hebrew 100: TBE. 5–6 p.m.

Thursday 11

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See December 4.*

Jewish Yoga With Shlomit: TBE. Noon–1:15 p.m.

"Bohemian Jews as Bohemian Jews: Literary Strategies Between the Imperial and the Local:" Frankel Institute. Presented by Jindrich Toman, Frankel Institute Fellow. 202 South Thayer Street, Room 2022. For information, see www.lsa.umich.edu/judaic/events. 12:15 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Israeli Dancing: JCC. *Thursdays. See December 4.*

Talmud Study Group–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See December 4.*

Friday 12

Lunch and Learn: TBE. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/Birthday and Anniversary Celebration. 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 13

Jewish Parenting Workshop: TBE. 8:30–9:30 p.m.

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Saturday Morning Services and Discussion: AARC. Participative community service integrates traditional liturgy with music, chanting and contemporary English readings, including Torah service and discussion. Led by Rabbi Michal Woll. For information, phone 845-2361 or email ravmichal@aarecon.org. Held at the JCC. 10 a.m.–Noon.

Chapel Service: TBE. 10–11:30 a.m.

Mini Minyan: BIC. 11:15 a.m.

Home Concert: Sandy Cash. Detroit native and Israeli resident for over 30 years, Sandy Cash will perform "modern folk" with her own compositions as well as those of other modern writers. See www.sandycash.com. For more information and to RSVP, email jmorgie7@comcast.net. 7:30 p.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at end of alendar.*

Sunday 14

Planning Session: BIC Men's Club. 9:30 a.m.

Gan/Alef Family Chanukah Program: BIC BIRS. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Sundays.*

JCC Scouts of Ann Arbor: JCC. 1–5 p.m. *Sundays. See December 7.*

Ruth Bardenstein Art Reception: JCC. Reception featuring the art of Ruth Bardenstein. Hors d'oeuvres and refreshments available. For information, contact Karen Freedland at karenfreedland@jccfed.org or phone 971-0990. 4–6 p.m.

Evenings in the Library With Authors: Miriam Brysk: TBE. 6–7:30 p.m.

Monday 15

English as a Second Language Daily Classes: JFS. *Mondays. See December 1.*

[E]met: An Honest Conversation About Death: TBE. 7–8:30 p.m.

Tuesday 16

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See December 2.*

How Happiness Thinks: Chabad. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays. See December 2.*

Yiddish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Hebrew 104: TBE. 5–6 p.m.

Hebrew: 103. TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 17

Lunch and Learn: BIC. Noon.

Hebrew 100: TBE. 5:30–6 p.m.

Family Chanukah Party: BIC. 6 p.m.

Hadassah Chanukah Party: Hadassah. Light the menorah, rekindle friendships, learn a new Chanukah spiel and enjoy light refreshments. Take part in fun gift exchange by bringing wrapped present you've made or bought for five dollars or less. Suggested donation of $10 to to Young Judaea Scholarships to help educate future generations. At the home of Sue Adler, 3010 Exmoor. For information or to RSVP, contact Maxine Solvay at solvay@att.net or by phone at 668-1901. 7:30–9:30 p.m.

Thursday 18

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See December 4.*

Jewish Yoga with Shlomit: TBE. Noon–1:15 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

One Candle for Tzedakah: JCC. Second annual event. Bring new, unwrapped toys to provide a gift to a child in need. All proceeds donated to Toys for Tots and accepted on behalf of the Marine Reserves on the night of the event. Dinner at 6 p.m., followed by a magic show at 7 p.m. Register by December 15 at jccannarbor.com or by phone at 971-0990.

ChaiNukah Party: Ann Arbor ORT. Bring $18 (chai) donation and a new or gently-used wrapped book for a Book Exchange. Featuring guest speaker Robin Axelrod, director of education for the Holocaust Memorial Center in Farmington Hills. At the home of Ruth Petit.

Israeli Dancing: JCC. *Thursdays. See December 4.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See December 4.*

Friday 19

Brotherhood Breakfast: TBE Brotherhood. Off-site. 8:30–10 a.m.

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Latke Dinner: TBE Brotherhood. 6–7:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/All Ensemble Family Hanukkah Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar*

Saturday 20

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11:30 a.m.

Chanukah Celebration: Ann Arbor Reconstructionist Congregation. Communal candle lighting, dinner, music and dreidel games at the JCC. All are invited to bring their own chanukiah and candles. Dinner is $10 per

person, children under 10 are free. RSVP by December 2 at 445-1910 or contact Jennifer Cohen through the website www.aarecon.org. 5:30–8:30 p.m.

Shabbat services: *See listing at end of alendar.*

Sunday 21

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Sundays.*

JCC Scouts of Ann Arbor: JCC. 1–5 p.m. *Sundays. See December 7.*

R&R Hanukkah Party Potluck: TBE. Off-site. 6–9 p.m.

Monday 22

KidZone Vacation: JCC. Full day of fun and adventure when Ann Arbor Public Schools (AAPS) and Hebrew Day School (HDS) have scheduled closures. Kids in grades K-5 participate in field trips and activities. Today's program features Ann Arbor Symphony Orchestra bringing their Brass or Woodwind Ensemble for a private concert and instrument zoo. $45/JCC members; $70/community members. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990. Register online at www.jccannarbor.org. 9 a.m.–4 p.m.

English as a Second Language Daily Classes: JFS. *Mondays.*

Women's Torah Study: TBE. 7–8:30 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Tuesday 23

KidZone Vacation: JCC. Full day of fun and adventure when Ann Arbor Public Schools (AAPS) and Hebrew Day School (HDS) have scheduled closures. Kids in grades K-5 participate in field trips and activities. Today's program features the Great Lakes Zoological Society (GLZS) sharing some reptilian friends. $45/JCC members; $70/community members. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990. Register online at www.jccannarbor.org. 9 a.m.–4 p.m.

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See December 2.*

How Happiness Thinks: Chabad. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays. See December 2.*

Back Door Food Pantry: TBE. 4–7 p.m.

Hanukkah on Ice: Chabad. Ann Arbor Ice Cube. For information, phone 995-3276 or email chabad@jewmich.com.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays*.

Wednesday 24

House of Israel Kaifung Chinese Dinner: BIC. 6 p.m.

Thursday 25

Movie at the Michigan: TBE. Showing of *Mary Poppins.* 10 a.m.–2 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See December 4.*

Friday 26

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.

Fourth Friday Shabbat: AARC. Musical Kabbalat Shabbat services are held at the JCC and are led by Rabbi Michal Woll. Services followed by a vegetarian potluck dinner. Pizza nosh for children before services at 6 p.m. and childcare provided during services from 6:30–7:45 p.m. Reservations requested for pizza and childcare. Leave a message at 445-1910 or email info@aarecon.org. 6:30–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 27

Torah Study with Rabbi: TBE. 8:50 a.m.

Chapel Service: TBE. 10–11:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at end of alendar.*

Sunday 28

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Sundays.*

JCC Scouts of Ann Arbor: JCC. 1–5 p.m. *Sundays. See December 7.*

Monday 29

KidZone Vacation: JCC. Full day of fun and adventure when Ann Arbor Public Schools (AAPS) and Hebrew Day School (HDS) have scheduled closures. Kids in grades K-5 participate in field trips and activities. Today's program features the Michigan Science Museum bringing their Skylab to the JCC. Kids will be split into groups of K-2 and 3-5 for age appropriate programs. $45/JCC members; $70/community members. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990. Register online at www.jccannarbor.org. 9 a.m.–4 p.m.

Tuesday 30

KidZone Vacation: JCC. Full day of fun and adventure when Ann Arbor Public Schools (AAPS) and Hebrew Day School (HDS) have scheduled closures. Kids in grades K-5 participate in field trips and activities. Today KidZone will go to the Zap Zone, where they will have the facility all to themselves. $45/JCC members; $70/community members. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990. Register online at www.jccannarbor.org. 9 a.m.–4 p.m.

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See December 2.*

How Happiness Thinks: Chabad. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays. See December 2.*

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays*.

Wednesday 31

KidZone Vacation: JCC. Full day of fun and adventure when Ann Arbor Public Schools (AAPS) and Hebrew Day School (HDS) have scheduled closures. Kids in grades K-5 participate in field trips and activities. Today's program features the Challenge the Island: Out Think, Out Smart, Out Play on Sharktooth Island. $45/JCC members; $70/community members. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990. Register online at www.jccannarbor.org. 9 a.m.–4 p.m.

January 2015

Friday 2

KidZone Vacation: JCC. Full day of fun and adventure when Ann Arbor Public Schools (AAPS) and Hebrew Day School (HDS) have scheduled closures. Kids in grades K-5 participate in field trips and activities. Today's program features the Leslie Science Center bringing two programs to the JCC. Grades K-2 will explore "Where Animals Winter," and grades 3-5 will learn about "Habitats and Human Impact." $45/JCC members; $70/community members. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990. Register online at www.jccannarbor.org. 9 a.m.–4 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 3

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11 a.m.

Shabbat services: *See listing at end of alendar.*

Sunday 4

JCC Scouts of Ann Arbor: JCC. JCC Scouting program is a skill-building program for girls and boys in grades K-8. As part of membership, scouts receive a badge collector for badges that are collected as skills are mastered. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990. Register online at www.jccannarbor.org. 1–5 p.m. *Sundays.*

Monday 5

English as a Second Language Daily Classes: JFS. Mondays–Fridays, 9 a.m.–noon. Mondays–Thursdays, 1–3 p.m. For information, contact jessica@jfsannarbor.org.

Nosh and Nowledge: TBE. 7–8 p.m.

Tuesday 6

Tuesdays at the JCC: JCC Adult Programs. Callanetics with Diane Dahl featuring muscle firming through stretching exercises synchronized to music. $12/members; $14/non-members. 9:30 a.m. Energy Exercise with Maria Farquhar with low impact exercise in a supportive environment. $4 per session or 3 monthly sessions for $10. 10 a.m. Homemade dairy lunch buffet. $3 per person; Noon. Games and activities including mahjong and quilting, including making quilts for children of Mott Hospital; 1 p.m. For information, contact Leah Zaas at leahz@jfsannarbor.org or by phone at 769-0209, or phone the JCC at 971-0990. *Tuesdays.*

How Happiness Thinks: Chabad. This course offers an exciting journey into your own mind and psyche. Drawing on classical Jewish and mystical teachings, this course will present a deeper understanding of yourself and help with practical advice which, when implemented, will radically enhance the happiness quotient. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays.*

Yiddish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Mussar Group: BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays*.

Thursday 8

Thursdays at the JCC: JCC Adult Programs. Callanetics with Diane Dahl featuring muscle firming through stretching exercises synchronized to music. $12/members; $14/non-members. 9:30 a.m. Energy Exercise with Maria Farquhar with low impact exercise in a supportive environment. $4 per session or 3 monthly sessions for $10. 10 a.m. Current Events at 11 a.m. Homemade dairy lunch buffet. $3 per person; Noon. Also, monthly birthday celebrations. For information, contact Leah Zaas at leahz@jfsannarbor.org or by phone at 769-0209, or phone the JCC at 971-0990. *Thursdays.*

Nosh and Nowledge: TBE. Noon–1 p.m.

Jewish Yoga With Shlomit: TBE. Noon–1:15 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5 per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. For information or to request a ride, contact Laura at a2rikud@gmail.com, phone 395-4223, or visit www.a2rikud.org. *Thursdays.*

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 9

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Elementary Shabbat Service with Rabbi Levy: TBE. 6–6:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/Birthday and Anniversary Celebration. 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 10

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Sweatshirt Shabbat and Cholent Kiddush: BIC. 9:30 a.m.

Saturday Morning Services and Discussion: AARC. Participative community service integrates traditional liturgy with music, chanting and contemporary English readings, including Torah service and discussion. Led by Rabbi Michal Woll. For information, phone 845-2361 or email ravmichal@aarecon.org. Held at the JCC. 10 a.m.–Noon.

Chapel Service: TBE. 10–11:30 a.m.

Mini Minyan: BIC. 11:15 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at end of alendar.*

Sunday 11

JCC Scouts of Ann Arbor: JCC. 1–5 p.m. *Sundays. See January 4.*

Monday 12

English as a Second Language Daily Classes: JFS. *Mondays. See January 5.*

Women's Torah Study: TBE. 7–8:30 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Tuesday 13

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See January 6.*

How Happiness Thinks: Chabad. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays. See January 6.*

Yiddish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See January 6.*

Wednesday 14

Sisterhood Series: TBE. 7–9 p.m.

Thursday 15

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See January 8.*

Jewish Yoga with Shlomit: TBE. Noon–1:15 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Israeli Dancing: JCC. *Thursdays. See January 8.*

Beyond Pentatuch: The Rest of the Hebrew Bible: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See January 8.*

Friday 16

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Afternoon Delights: JCC. The Ann Arbor Symphony Orchestra presents chamber music in hour-long concerts open to listeners of all ages. Wind, string and brass soloists and ensembles combine programs including freshly minted pieces along with time-honored classics. All concerts preceded by dessert and coffee at 1 p.m. Concerts begin at 1:30 p.m. This month's selection is Schumann: Piano Quartet in E-flat Major, Op 47 on strings. For information, contact Karen Freedland at karenfreedland@jccfed.org or at 971-0990.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/Pulpit Switch at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 17

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Sixth Grade Shabbat Morning with the Rabbis: BIC. 9:30 a.m.

Chapel Service: TBE. 10–11:30 a.m.

Annual Quiz Night: BIC. 7 p.m.

Shabbat services: *See listing at end of alendar.*

Sunday 18

JCC Scouts of Ann Arbor: JCC. 1–5 p.m. *Sundays. See January 4.*

Pulpit Switch: TBE. 10:30–11:30 a.m.

TOV Social Justice: JCC. TOV Social Justice Community Reads event. For information, visit www.jewishannarbor.org. 7–9 p.m.

Monday 19

English as a Second Language Daily Classes: JFS. *Mondays.*

KidZone Vacation: JCC. KidZone Vacation provides full days of fun and adventure when the Ann Arbor Public Schools (AAPS) and Hebrew Day School (HDS) have scheduled closures. Field trips and activities for kids in grades K-5. Today's program features the Ann Arbor Art Center who will throw an art party for the kids. JCC Member cost is $45 and community member cost is $70. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990. Register online at www.jccannarbor.org. 9 a.m.–4 p.m.

Tuesday 20

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See January 6.*

How Happiness Thinks: Chabad. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays. See January 6.*

Yiddish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Yiddish Film Series: Frankel Center. Showing of *Yizkor.* 202 South Thayer Street, Room 2022 Thayer Building. For information, see www.lsa.umich.edu/judaic/events. 5 p.m.

Mussar Group: BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See January 6.*

Thursday 22

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See January 8.*

Jewish Yoga With Shlomit: TBE. Noon–1:15 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Brotherhood Dinner: TBE. Zamaan Café 6–7:30 p.m.

Israeli Dancing: JCC. *Thursdays. See January 8.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See January 8.*

Friday 23

Rabbi's Lunch and Learn: TBE. Informal discussion. Participants are welcome to bring lunch. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/ 2nd Grade Shabbat at 7:30 p.m.

Fourth Friday Shabbat: AARC. Musical Kabbalat Shabbat services are held at the JCC and are led by Rabbi Michal Woll. Services followed by a vegetarian potluck dinner. Pizza nosh for children before services at 6 p.m. and childcare provided during services from 6:30–7:45 p.m. Reservations requested for pizza and childcare. Leave a message at 445-1910 or email info@aarecon.org. 6:30–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 24

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Brunch and Learn: The Shmitah Year and Human Rights: BIC. 9:30 a.m.

Chapel Service: TBE. 10–11:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Ice Skating: TBE. Kadima. Vets Park. 12:30–2:30 p.m.

Fundraiser Dinner and CelloBration: TBE

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Sarah.Okin@jfsannarbor.org
or 734-769-0209

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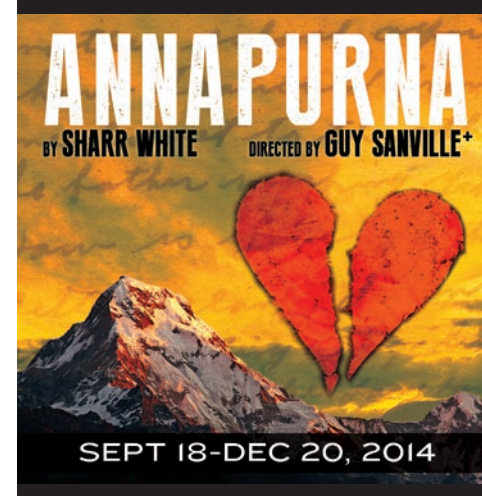

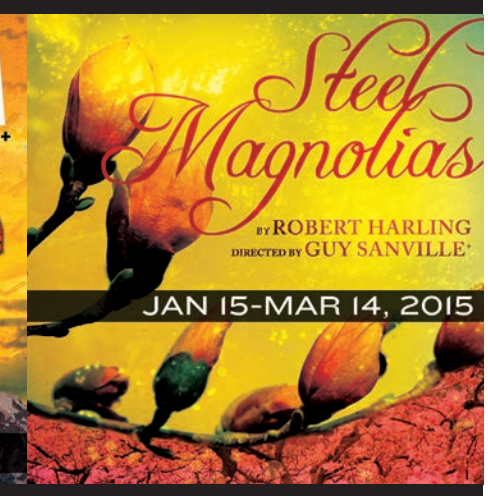

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Sisterhood. 5–9 p.m.

Bowling: TBE TNT. Colonial Lanes. 8–10 p.m.

Shabbat services: *See listing at end of alendar.*

Sunday 25

Volunteer Appreciation Brunch: BIC. 10 a.m.

JCC Scouts of Ann Arbor: JCC. 1–5 p.m. *Sundays. See January 4.*

High School Shir Chadash Café: TBE. 7:30–9 a.m.

Monday 26

Men's Torah Study: TBE. 7–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 27

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See January 6.*

How Happiness Thinks: Chabad. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays. See January 6.*

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See January 6.*

Thursday 29

Jewish Yoga With Shlomit: TBE. Noon–1:15 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See January 8.*

Friday 30

Rabbi's Lunch and Learn: TBE. Informal discussion. Participants are welcome to bring lunch. 12:30–1:30 p.m.

Friday Night Lights Service and Dinner: BIC. 6 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with Kol Halev and Worship Band at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 31

Shabbat services: *See listing at end of alendar.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candlelighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed phone numbers and addresses of organizations

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

December 5	4:42 p.m.
December 12	4:24 p.m.
December 19	4:44 p.m.
December 26	4:48 p.m.
January 2	4:53 p.m.
January 9	5:00 p.m.
January 16	5:08 p.m.
January 23	5:17 p.m.
January 30	5:26 p.m.

Maimonides Symposium, continued from page 1

caused death and spread because people did not know what they were dealing with. Sick and dead persons were not being isolated.

JT: If Ebola outbreaks had earlier occurred in Africa and been snuffed out, why were these countries so slow to deal with this outbreak?

Dr. Monto: Past outbreaks occurred in Central Africa. West Africa has an even weaker public health infrastructure. Also, these countries have just gone through civil unrest. By contrast, Nigeria, a more populous country, has more developed health infrastructure, and controlled Ebola quickly.

JT: What is Ebola and how does this strain spread?

Dr. Monto: It is one of six strains of an enveloped RNA virus. This strain does not spread easily. Take Mr. Duncan, the man who came from Liberia to Texas. Before he returned to the hospital, and after he already had a fever, he did not spread the disease to people who had close contact with him at home. It was only after he got sicker in the hospital that the two nurses got the disease from him.

JT: What has been the Ebola mortality rate in West Africa?

Dr. Monto: Up to 70%. But in cases treated in good health care facilities, the mortality rate is much, much lower. We don't know whether that is because of better supportive care or because of treatment with Ebola antibodies or some experimental drugs.

JT: For developing drug therapy, is there an adequate experimental animal model?

Dr. Monto: Only primates, and it hard to get enough of them to do reasonable work.

JT: How many lives will Ebola take?

Dr. Monto: Modelers say millions. But support is rolling in. I'm optimistic.

JT: Is this outbreak going to be controlled?

Dr. Monto: Yes. I think we'll be able to contain the spread in urban areas. Oddly, it may be tougher to contain it in rural areas. The concern is spread into other underdeveloped areas within Africa, which also have relatively poor health infrastructure, like northern Mali. We must devote resources to getting a good public health infrastructure in place before a surge of cases occurs.

JT: Is this the worse sickness outbreak in your lifetime?

Dr. Monto: No. There are other infectious diseases that cause death at high frequency every year. In Africa, 2 to 3 million young children die every year of respiratory illnesses. The same is true of HIV, malaria, and tuberculosis. But Ebola has caused more unwarranted fear than any other outbreak I can remember. This fear always happens until we get the proper facts. In 2009, we thought the influenza outbreak was killing 10% of the Mexican population. That was wrong.

JT: What is your background in control of spread of infectious disease?

Dr. Monto: My expertise is in the spread of influenza. By the way, we have more deaths from influenza in this country every year than we ever will have from Ebola. For example, in the 1957 pandemic, 70,000 Americans died of influenza.

Questions asked of Dr. Wells

JT: Were the health authorities in West Africa slow to recognize the spread of Ebola?

Dr. Wells: The local authorities were slow, but so was the World Health Organization (WHO).

JT: Why so slow?

Dr. Wells: The local health authorities did not have the ability to relay good health information to the WHO.

JT: Were we slow in putting in place measures to prevent Ebola spread to this country?

Dr. Wells: Yes. Funding for preparedness jumps after something happens that makes us frightened. Once the fear dissipates, so does the funding. During the recession, there were massive cuts to the CDC, NIH, and the Department of Health and Human Services. Those cuts directly impacted the ability of public health agencies and hospitals to provide continual preparedness. Preparedness has to be there all the time, especially when no immediate threat has been perceived. The Ebola case that popped up in Dallas—this is what we work to prevent. It should have been recognized.

JT: What are the current guidelines for screening travelers returning from Ebola-endemic areas?

Dr. Wells: The CDC issued "risk-based" guidelines on October 27, and we have adopted them in Michigan.

JT: Do you agree with them?

Dr. Wells: Yes, they are extremely balanced and based on what we have learned about Ebola transmission. Anyone returning from an Ebola-endemic area and who has "symptoms" that could suggest infection—fever, muscle pain, headache, vomiting, diarrhea, stomach pain, or unexplained bruising or bleeding—will be automatically isolated and evaluated for infection. Among the asymptomatic individuals, the "high risk" persons are those who had close contact with Ebola-infected patients and did not have adequate protection. For 21 days after "exposure," they are subject to "direct active monitoring," which means being visited every day by a public health person who will check on temperature and symptoms. They will not be confined to their homes, but they are restricted from using public conveyances, appearing in public places, and going to the workplace. "Some risk" persons—those who had close contact but were adequately protected—also have direct active monitoring, and may have similar travel restrictions if a public health person decides so. "Low risk" persons—those who had brief or remote exposure to an asymptomatic patient in an Ebola-endemic area—have "active monitoring," which means they must report

continued on page 34

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Maimonides Symposium, continued from page 33

twice-daily temperatures and symptoms by telephone to a public health authority. They have no travel restrictions.,

JT: Are these guidelines based on the idea that Ebola-exposed persons are minimally contagious until they develop fever or other pertinent symptoms?

Dr. Wells: Yes. Ebola is transmitted through contact with body fluids—not through the air. There has been no known transmission from an infected person until fever occurs. In fact, the viral load keeps increasing as you get sicker. You are most contagious at or near death. There is some idea that the virus can be transmitted through contact with sweat.

JT: Where did the hysteria over the spread of Ebola in this country come from?

Dr. Wells: Part of it came from confusion with the airborne (Reston) strain of Ebola, about which the book *The Hot Zone* was written. That strain does not affect humans. The movies *Contagious* and *Outbreak* fanned the flames. Also, people are Googling Ebola and finding that the Department of Defense has done research on protecting against Ebola bioterrorism—someone converting Ebola and other germs into airborne weapons.

JT: Has the scare affected the willingness of health workers from this country to go to Ebola-endemic areas?

Dr. Wells: Yes, people are naturally worried about getting infected. But even so, I'm told that the CDC has a large cohort of those who want to go over to West Africa. By the way, health care workers in this country who are caring for Ebola-infected patients are being stigmatized.

JT: What are the medical measures against Ebola?

Dr. Wells: Supportive care is what is saving people—intravenous fluids and replacement of electrolytes. Some patients in this country have received plasma from recovered patients. It contains antibodies against the virus. The WHO approved this procedure this summer and we are now rushing plasma to West Africa.

JT: What is happening with a vaccine?

Dr. Wells: No vaccines are ready. Trials are in progress, but as with H1N1, a vaccine may arrive as the outbreak is declining or over.

JT: What are we doing to fight the spread of Ebola?

Dr. Wells: First, train enough trained people who can deliver supportive care. Second, find infected people early, trace their contacts, and keep good data—what you might call good "field epidemiology." Third, set up a good public health infrastructure that can address not just Ebola but other infectious diseases like tuberculosis and malaria.

JT: What kind of personnel do we need for that?

Dr. Wells: We need the military to set up the treatment units. We need nurses and doctors and other health care workers to work with the patients. The CDC is training them here and in West Africa. Actually, our U-M School of Public Health preventive medicine residents are helping. Health care workers get a 3-day training in infection control methods. And they learn to get IVs into infected people, which is hard to do when you are wearing layers of "personal protective equipment." These workers are going over for up to 6 weeks. By then they are exhausted. Many countries are beginning to provide funds, volunteers and other resources. The WHO is also recruiting community health workers from other African countries.

JT: Is this effort enough?

Dr. Wells: There is a lot of activity now, but the WHO says we need even more.

JT: How many lives will Ebola consume?

Dr. Wells: Maybe 20-50,000 confirmed cases by January 2015; a recent CDC study estimates a worse-case scenario that Ebola could infect 1.4 million in Liberia and Sierra Leone by end of January 2015, but that is unlikely. But if we can get enough people trained, we'll start seeing a downturn.

JT: How did you get involved in this sort of public health work?

Dr. Wells: I was trained in internal medicine. After I worked for the U.S. Public Health Service, I came to Ann Arbor to get a master's degree in public health and afterwards joined the preventive medicine residency. Then 9/11 happened and funding increased to the CDC for bioterrorism preparedness. That became my specialty and I worked at the Michigan Department of Community Health advising on preparing not just for emerging infectious diseases and bioterrorism, but natural disasters like hurricanes and earthquakes. I track, I monitor, I try to control. I'm a disaster epidemiologist! ■

The Ebola Story:
Are We Responding Wisely?

Sunday, December 14, 2014
8:30 am – Noon
(breakfast included)

Lane Family Auditorium,
School of Public Health Building 1,
1415 Washington Heights

Sponsors:
Ann Arbor Maimonides Society,
Key Bank

Charge: None

Registration:
www.jewishannarbor.org
by December 8 or contact
Cindy Adams at cindy@jewishannarbor.org
or 677-0100.
Parking: Free on surface U/M Blue lots
(Observatory St. and Washington Heights)
and on Observatory Street
and Washington Heights

Vitals

Mazel tov

Avi Engelbert Lessure on his bar mitzvah, December 6.
Bridget Chemberlin on her bat mitzvah, December 6.
Jake Bernstein on his bar mitzvah, December 13.
Benjamin Nacht on his bar mitzvah, January 31.
Aharon and Esther Goldstein on the birth of their grandson, Yosef, son of Levi and Miriam Goldstein, November 5.
Ellen and Jeoffrey Stross on the birth of their granddaughter, Annabelle Jane Stross, daughter of Alison Long and John Stross, October 18.
Ted and Wendy Lawrence on the marriage of Rick Lawrence to Meredith Hickson, October 26.

Condolences

Jan Warner and Shoshana Mandel-Warner, on the death of his father Leon Warner, October 14.
Michael Brooks on the death of his wife Ruth Brooks, October 9.
Richard Ball on the death of his father Ivan Ball, October 27.
Milton Gross on the death of his mother Rhoda Gross-Rapoport, November 1.
Molly Resnik on the death of her mother Gertrude Resnik, November 4.

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Bennett Optometry 35
Bivouac 23
Camp Tavor 34
Center for Plastic and Reconstructive Surgery 32
Chelsea Flower Shop 34
Dorfman Funeral Home 35
Encore Online Resale 16
Frankel Center 3
Gold Bond Cleaners 28
Cantor Samuel Greenbaum; mohel 5
Holocaust Memorial Center 23
Jewish Community Center 14
Jewish Family Services 6, 31
Jewish Federation 14
Joe Cornell Entertainment 27
Lewis Greenspoon Architects 2
Mast Shoes 18
Michigan Theater 32
Modern Mechanical 27
MOSA Audiology 19
O'Connor Hearing Center 3
Paper Station 2
PTD Productions 28
People's Food Co-op 5
Perfection Maid Service 13
Purple Rose Theatre Company 32
River Raisin Ragtime Band 36
Ron's Glass 23
Seva Restaurant 21
Shutter Booth 27
Pam Sjo, The Reinhart Company 2
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from the Washtenaw Jewish News

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